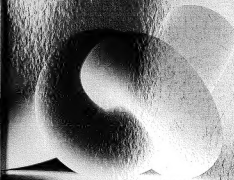


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WAHID ABOUSSALAM BALI

**SWORD AGAINST
BLACK MAGIC
&
EVIL MAGICIANS**

Wahid Ibn Abdessalam Bali

Translated by:

Chafik Abdelghani

Al-Firdous Ltd, London

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Acknowledgement	9
Chapter One: Definition of Sihr	12
Literal meaning of Sihr.....	12
Technical meaning of Sihr (according to Muslim tradition).....	13
Definition of Sihr	14
Some Means adopted by As-Sahara in order to come close to Satan.....	14
Chapter Two: Sihr in the Light of Qur'an and Sunnah	16
Evidence of the Existence of Jinn and Demons.....	16
Evidence from the Qur'an.....	16
Evidence from the Sunna.....	17
Evidence on the Existence of Sihr	21
Evidence from the Qur'an.....	21
Evidence from the Sunna	23
Views of Scholars on Sihr.....	29
Chapter Three: Categories of Sihr	33
Categories of sihr according to Ar-Rāzī.....	33
Category One.....	33
Category Two.....	33
Category Three.....	34
Category Four.....	34
Category Five.....	34
Category Six.....	35
Category Seven.....	35
Category Eight.....	35
Types of sihr according to Ar-Rāghib.....	36
Examination and Explanation of Categories of Sihr.....	37
Chapter Four: How Does a Sāhīr Bring About a	

Jinn?	39
Agreement Between a Sāhīr and a Demon	40
How Does a Sāhīr Bring About a Jinn?	42
The First Method: Al-Iqsām	42
The Second Method: Slaughtering	44
The Third Method: As-Sufliyya	45
The Fourth Method: An-Najās	46
The Fifth Method: Al-Tankīs	46
The Sixth Method: At-Tanjīm	47
The Seventh Method: Al-Kaffu	48
The Eighth Method: Al-Athar	49
Distinctive Features of a Sāhīr's Work	51
Chapter Five: Punishment Under Islamic Law for Practising Siḥr	53
Punishment under Islamic Law for Practising Siḥr....	54
Summary	56
The Punishment under Islamic Law for a Non-Religious Person (Z̤immī) Practising Siḥr	57
Is the Treatment of Siḥr with Siḥr Lawful?	58
Is Learning Siḥr Lawful?	60
Difference Between Siḥr, Miracles and Charisma	62
Warning	63
Chapter Six: How to Treat Siḥr	64
1. Siḥr of Separation	68
Definition of Siḥr of Separation	69
Types of Siḥr of Separation	69
Symptoms of Siḥr of Separation	70
How does the siḥr of separation take place?	71
Treatment	71
Examples of the Treatment of the Siḥr of Separation	98
2. Siḥr Al-Mahabba / At-Tiwala (Love)	108
Symptoms of Siḥr of Love	108

How the Siḥr of Love Takes Place?	109
Adverse Effects of Siḥr of Love	109
Causes of Siḥr of Love	110
Lawful Siḥr	110
Treatment of Siḥr of Love	112
An Example of the Treatment of the Siḥr of Love: A Man Guided by his Wife	116
3: Siḥr At-Takhyl (False Appearance of Objects) ...	117
Symptoms	117
How this is Achieved	118
How to revoke it	118
An Example of the Treatment of Siḥr At-Takhyl: A Sāhīr who made the Mushaf (copy of the Qur'ān) Turn Around	119
4: Siḥr Al-Junūn (Lunacy)	120
Symptoms	120
How is it done?	121
Treatment of Siḥr Al-Junūn (Lunacy)	121
Examples of the Treatment of Siḥr Al-Junūn (Lunacy)	122
5: Siḥr Al-Khumūl (Lethargy)	124
Symptoms	124
How this happens	124
Treatment	124
6: Siḥr Al-Hawāṭif (Bad Dreams & Hearing Voices)	126
Symptoms	126
How this is Achieved	126
Treatment	127
7: Siḥr Al-Maradh (Illness)	129
Symptoms	129
How this is Achieved	129
Treatment	131
Examples of the Treatment of Siḥr Al-Maradh (Illness)	133
8: Siḥr An-Nazīf (Bleeding Following Menses)	137
How it is achieved	137
Definition of Siḥr An-Nazīf	138

Treatment	138
An Example of Treating Sihr An-Nazif	138
9: Sihr of Impeding Marriage	140
How This is Done	140
The Jinn has Two Options	140
Symptoms	141
Treatment	141
An Example of Treating the Sihr of Impeding a Marriage: A Woman Consents to her Marriage but then Declines the Following Morning	143
Important Facts on Sihr	144
A girl whose sight was restored by Allah ﷻ at the place where Sihr is buried	145
Chapter Seven: Treatment of Sihr Ar-Rabt (Penile Erection Problems During Sexual Intercourse)	147
Definition of Rabṭ	148
The Physiology of Sexuality in Men	148
Erection stages	148
How Sihr Ar-Rabṭ is Done	148
Ar-Rabṭ in Women (sexual frigidity)	149
Treatment of Rabṭ in Men	151
Method One	151
Method Two	151
Method Three	153
Method Four	154
Method Five	154
Method Six	155
Method Seven	155
Method Eight	156
Method Nine	157
Difference between Ar-rabṭ , Al-'ajz al-jinsī (impotence)	

and Adh-dhu'f al-jinsī (sexual weakness)	157
Treatment of Ar-rabṭ, Al-'ajz al-jinsī (impotence) and Adh-dhu'f al-jinsī (sexual weakness)	158
Types and Causes of Sterility	159
Sterility in Men	159
Difference between Natural Sterility and Sterility caused by Sihr	160
Sterility in Women	160
Treatment of Sterility	161
Treatment of Premature Ejaculation	161
Protective Measures against Sihr in General	163
The First Measure	165
The Second Measure: (Al-Wudhū)	165
The Third Measure (Observing congregational ṣalāt)	166
The Fourth Measure: Qiyāmu Al-layl (Observing optional ṣalāt during the night)	166
The Fifth Measure: Istiḍā (seeking refuge with Allah ﷻ upon entering the toilet)	167
The Sixth Measure: (seeking refuge with Allah ﷻ upon starting ṣalāt)	167
The Seventh Measure: (protecting one's new wife against sihr at the time of marriage)	168
The Eighth Measure (Initiating Marital Life With ṣalāt)	169
The Ninth Measure: (protection from the Satan during intercourse)	169
The Tenth Measure	170
The Eleventh Measure	170
The Twelfth Measure	171
The Thirteenth Measure	171
The Fourteenth Measure	172
The Fifteenth Measure	172
An Example of the Cancellation of Ar-Rabṭ	173
A Sihr of Rabṭ which turned Into Lunacy	173
Chapter Eight: Treatment Of Al-'Ayn (Evil Eye)	175

Evidence from The Qur'ān on the Effect of Al-'Ayn	176
Evidence From The Hadīth on The Effect of Al-'Ayn	177
Views of Scholars on the Reality of Al-'Ayn	179
The Difference between the Evil Eye and Jealousy	182
A Jinn May Affect Man with its Evil Eye	183
Treatment of the Evil Eye	184
The First Method: Washing	184
The Second Method	187
The Third Method	187
The Fourth Method	188
The Fifth Method	188
Practical Examples of the Treatment of the Evil Eye	189
Case One: A baby who refuses its mother's breastfeeding	189
Case Two: A child who becomes dumb	189
Case Three: An amazing story	190

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To the late young Jihad, whose recent sudden demise has saddened the family and community in London. But, there is nothing we can do, except to reiterate what the prophet ﷺ said when he lost his son Ibrāhīm: "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Jihad! Indeed we are grieved by your separation." May Allah ﷻ count you among the youth of Paradise,

To my mother for her endless support,

To my father-in-law, Abdessalam Sebbar, for his encouragement,

To my wife, Nadia Sabar, for her moral support throughout the production of this work, and to my twin sons, Youssef and Yasser,

And finally, to every Muslim brother and sister who wish to know about and protect themselves from the evils of sorcery, and the evil eye.

The Translator's Introduction

All praise is due to Allah, we praise Him, seek His Support, Guidance and Forgiveness. We seek refuge in Allah ﷻ from the evils of our selves and from our misdeeds. He whom Allah ﷻ guides will never be misguided by anyone and he whom Allah ﷻ misguides will never be guided by anyone. I testify that there is no God but Allah Alone, having no partner, and I testify that Muhammad is His Servant and Messenger. The truest discourse is the Qur'an, the most noble of traditions is the Prophet Muhammad's ﷺ, the most evil of things is their novelties, every novelty is a bid'a, every bid'a is a dhalala (act of misguidance) and every dhalala is in Fire.

We often hear about cases of lunacy, constant headaches and stomach aches, insomnia, lethargy, hearing voices, sexual inability, sterility, frigidity, shattered marriages, woman's continuous bleeding; and we often tend to have the undemanding answer that 'it is Allah ﷻ', or, as the ignorant would put it, 'It is nature'. Certainly, it is undisputable that anything in the Heavens and the Earth is managed by Allah ﷻ, but we should not discard that Allah ﷻ has also commanded us to consider the causes of events. It is high time that we stopped and considered for a moment that, besides normal causes, there is the evil force of Sihir, the Arabic equivalent to sorcery. The sorcerer and Satan work in partnership to provide an 'intent-to-harm service' to their client, in return for a mere pittance which they receive from those with weak personalities and from the wicked, who hold grudges against their Muslim brothers and sisters and who love to see them suffer under the effects of sorcery.

And while much of the literature on sorcery has been written in Arabic, there are only few translation works in English on the concept

of sorcery, but not as detailed as the present work. Therefore, la raison d'être of this translation is to enlighten the English reader of the concept of sorcery, its effects and the legitimate methods for its treatment. And since the methods of treatment consist of verses from the Qur'an and invocations which must only be recited in Arabic, I have provided transliterations for the non-Arabic speaking English reader to use for treatment.

Though my translation -in fact any translation- will never reach the quality of the original, I hope that it will at least serve the purpose of exposing the evils of sorcery to the Muslim English reader. Should it contain any errors, then that should only be attributable to me and the Satan, and should it be free of errors, then that should only be attributable to Allah ﷻ.

Chafik Abdelghani

24 July 2003, London

Chapter One: Definition of Sihr

Literal meaning of Sihr

- According to Al-Layth:

Sihr is an act which brings one closer to, and with the help, of Satan.

- According to Al-Azhari:

The basic meaning of *sihr* is to make something appear in a form other than its real one¹

- According to Ibn Maḍbūṭ:

When a *sāhir* makes something false appear to be real, or makes something appear to people appear differently from its true form, it means that he has given an object a status other than its real one²

- Shamir reported on the authority of Ibn 'Ā'isha:

Arabs have given it the name *sihr* because, it can transform good health into illness³

- According to Ibn Fāris⁴:

Some say that *sihr* is to make what is false appear to be true.¹

¹ *Tahdhīb al-Lughah* (4/290)

² *Lisān al-'Arab* (4/348), Beirut

³ *Ibid*

⁴ *Maqāyid al-Lughah*, p :507

- According to *Muḥīṭ al-Muḥīṭ*:

Sihr is the presentation of an object in its best form, to the extent of tempting the viewer²

Technical meaning of Sihr (according to Muslim tradition)

- According to Al-Fakhr Ar-rāzī:

According to Muslim tradition, *sihr* is anything the cause of which is hidden, and which appears in a form other than its real one, with the intention to distort the reality of things and deceive³

- According to Ibn Qudāma Al-Maḥdī:

Sihr is a set of 'uḡad' (knots), *ruqā'* (incantations), and words uttered or written, or carried out in such a way as to affect the body of the subject (*al-mashḥūr*), his heart or mind, without even coming into contact with him/her. The reality of *sihr* is that there are some types that can kill, cause one to fall ill, or act as an obstacle against a man having sexual intercourse with his wife. Other types can separate spouses, and can make them hate or love each other⁴

¹ *Maqāyid al-Lughah*, verb : سحر (sahara) and *Al-Miṣbāḥ* (267), Al-Maktaba Al-'Ilmiyya, Beirut

² *Muḥīṭ al-Muḥīṭ* (399), Beirut

³ *Al-Miṣbāḥ al-Munīf* (268), Beirut

⁴ *Al-Mughnī*, (10/104)

- According to Ibn Al-Qayyim:

Sihr consists of the effects of evil souls and the reaction of the resultant forces.¹

Definition of *Sihr*

Sihr is an agreement set up between a *sāḥir* and a Satan, which stipulates that the *sāḥir* commit certain illegal or polytheistic acts, in return for the Satan's assistance and obedience in fulfilling the *sāḥir*'s request.

Some Means adopted by As-Sāḥara in order to come close to Satan

Some *sāḥara* use the Qur'ān as footwear to go to the toilet. Some write some Qur'ānic verses with filth. Some write them using menses discharge. Some write them under their feet. Some anagrammatise (writing in reverse) the Opening Chapter (*Al-Fāṭḥa*) of the Qur'ān. Some perform *ṣalāt* without *wuḍū'*. Some remain in a state of *janāba*. Some sacrifice animals to Satan, without initiating the slaughter with the words: In the Name of Allah, Most Merciful, Most Beneficent (*Bismillāh ar-rahīmāni ar-rahīm*), and place the carcass at a location specified by the Satan. Some of them speak to planets and prostrate to them, instead of prostrating to Allah. Some of them commit incest (with their mothers or daughters). Others, write incantations in a non-Arabic language, carrying overtones of

kufr (disbelief).

From this standpoint, it is clear that al-*Jinn* do not assist the *sāḥir* without something in return, and the greater the *sāḥir*'s disbelief is, the more obedient the Satan is to him and the faster in executing his orders. However, if the *sāḥir* abstains from committing acts of disbelief, as instructed by Satan, the latter will stop executing the *sāḥir*'s orders.

The *sāḥir* and the Satan are, therefore, two accomplices in disobeying Allah ﷻ. A look at the face of *sāḥir* will confirm what I have said about him; the darkness of *kufr* covers his face like a black cloud. If you get closer to him, you will discover that he lives in a psychological misery with his wife and children, and even with himself. He cannot sleep peacefully at night, with a clear conscience. He often wakes up in a terrified state several times at night. In addition, most of the times demons harm his children and wife, and cause division and marital squabbles. This misery has long been referred to by the Qur'ān:

﴿...but whosoever turns away from My remembrance, his shall be a life of narrowness.﴾
(20:134).

¹ *Zād Al-Ma'ād* (4/126)

Chapter Two: Sihr in the Light of Qur'ān and Sunnah

Evidence of the Existence of Jinn and Demons

The relationship between *Jinn* and *sihr* is a strong one; for the *Jinn* and demons are the driving force behind *sihr*. Some people deny the existence of *Jinn* and, therefore, *sihr*. Below is a brief list of the evidence on the existence of *Jinn* and demons:

Evidence from the Qur'ān

1. (And We turned to thee a company of *Jinn* giving ear to the Qur'ān.) (36:29)
2. (Company of *Jinn* and mankind, did not Messengers come to you from among you, relating to you My signs and warning you of the encounter of this your day?) (6:130)
3. (O tribe of *Jinn* and of men, if you are able to pass through the confines of heaven and earth, pass through them! You shall not pass through except with

an authority.) (45:33)

4. (Say: 'It has been revealed to me that a company of the *Jinn* gave ear, then they said, "We have indeed heard a Qur'ān wonderful..."') (62:1)
5. (But there are certain men of mankind who would take refuge with certain men of the *Jinn*, and they increased them in vileness.) (62:6)
6. (Satan only desires to precipitate enmity and hatred between you in regard to wine and arrow-shuffling, and to bar you from the remembrance of Allah, and from *ṣalāt*. Will you then desist?) (5:91)
7. (O believers, follow not the steps of Satan; for whosoever follows the steps of Satan, assuredly he bids to indecency and dishonour.) (24:21)

Evidence from the Qur'ān of the existence of *Jinn* and demons is numerous and known. Suffice it to say that there is one whole chapter on the *Jinn* (Chapter 62), and that statistically, the words *Jinn* occurs twenty two times, *jān* (another variant of *Jinn*) occurs seven times, *Satan* occurs sixty eight times, and *Satans* (demons) occurs seventeen times.

Evidence from the Sunna

Ibn Mas'ūd ؓ narrated: "One night, we were in the company of the

Messenger of Allah ﷺ and we lost him. We searched for him in the valleys and the hills and wondered: 'He has either been taken away (by Jinn) or has been killed. We spent the worst night that people could ever spend'. At dawn, we saw him coming from the side of Hīrā'. We said: 'O Messenger of Allah, we lost you and searched for you, but we could not find you and we spent the worst night that people could ever spend'. The Prophet ﷺ replied: 'There came to me a representative of Jinn, so I went with him and recited the Qur'an to them'. The Prophet ﷺ proceeded: 'Then I went with him and he showed us their tracks and the traces of their embers'. The Jinn asked the Prophet ﷺ about their means of subsistence, to which he replied: 'Every bone on which the name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung of (camels) is fodder for your animals.'

The Messenger of Allah ﷺ said: 'Do not perform *istinja* (washing one's genitals prior to *wuḍū'*) with these (things) for these are the food of your brothers (the Jinn).'¹

Abu Sa'īd al-Khudrī reported: 'The Prophet ﷺ said to me, 'I gather you like sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to announce *azān* for ṣalāt, raise your voice when doing so, as whoever hears it, be they a human being, Jinn or any other creature, will be a witness for you on the Day of Resurrection.'²

Ibn 'Abbās reported: 'The Prophet ﷺ set out on a journey with the intention of going to Sūq 'Ukāz ('Ukāz Market), along with some of his companions. At the same time, a barrier was established

between the demons and the news from heaven, so that fire was hurled at them. The demons went back to their own kind, who asked them, 'What is wrong with you?' They replied, 'A barrier has been placed between us and the news from heaven, and fire has been thrown at us'. They said, 'The thing which has been put up as a barrier between you and the news from heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news from heaven'. Those who went towards Tuḥāma came across the Prophet ﷺ at a place called Nakhlā, on the way to Sūq 'Ukāz, where the Prophet was performing the Dawn Prayer (ṣalāt al-Fajr) with his companions. When a group of Jinn heard the Qur'an being recited, they listened to it and said, 'By Allah, this is the thing which has put a barrier between us and the news from heaven'. They went back to their own kind and said, 'O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord'. Subsequently, Allah ﷻ revealed the following verses to his Prophet ﷺ: (Say: It has been revealed to me that a group of Jinn heard) (82:1). In fact, what was revealed to him was the words of the Jinn.'³

'Ā'isha reported: 'The prophet ﷺ said, 'Angels were created out of light, Jinn were created from fire and Ādam was created out of what has been described to you.'⁴

Ṣaffiyya bintu Ḥuyay narrated: 'The Prophet ﷺ said, 'Satan circulates in the body of mankind like blood.'⁵

1 *Ṣaḥīḥ Muslim (Sharḥ An-Nawawī)*, 4/170

2 Reported by Mālik (1/68), Al-Bukhārī (6/343 Fath Al-Bārī), An-Nasā'ī (2/12) and Ibn Māja (1/239)

1 Reported by Al-Bukhārī (2/253, in *Fath Al-Bārī*), Muslim (4/168, in *Sharḥ An-Nawawī*), in al-Bukhārī's wording

2 Reported by Imām Ahmad (6/153-68) and Muslim (in *Sharḥ An-Nawawī*, 18/123)

3 Reported by Al-Bukhārī (4/282, in *Fath Al-Bārī*) and Muslim (14/155, in

'Abdullah Ibn 'Umar ؓ reported: "The Prophet said, 'When you eat, use your right hand, and when you drink, use your right hand, because Satan eats and drinks with his left hand'"¹

Abū Hurayra ؓ reported: "The Prophet said, 'Any newborn at the time of delivery is kicked by Satan, and cries as a result, except the son of Mariam (Jesus) and his mother.'"²

'Abdullah Ibn Mas'ūd ؓ reported: "Asked on his opinion of a man who has slept through the night till morning (after sunrise and missed *ṣalāt al-Fajr*), the Prophet ﷺ said, 'That is a man on whose ears (or ear) Satan has urinated'"³

Abū Qatāda ؓ reported: "The Prophet ﷺ said, 'A good dream (vision) is from Allah ﷻ and a bad dream (*al-hulm*) is from Satan. Therefore, if you see something you dislike in a dream, spit three times on your left side, seek refuge in Allah ﷻ from Satan, so it would not harm you'"⁴

Abu Sa'īd al-Khudrī ؓ reported: "The Prophet ﷺ said, 'When you

Sharḥ An-Nawawī)

1 Reported by Muslim (13/191, in *Sharḥ An-Nawawī*)

2 Reported by Al-Bukhārī (8/212) and Muslim (15/120, in *Sharḥ An-Nawawī*)

3 Reported by Al-Bukhārī (3/28, in *Fatḥ Al-Bārī*) and Muslim (6/64, in *Sharḥ An-Nawawī*)

4 Reported by Al-Bukhārī (12/283, in *Fatḥ Al-Bārī*) and Muslim (15/16, in *Sharḥ An-Nawawī*)

yawn, put your hand on your mouth to stop Satan from entering"¹

With the foregoing in mind, it appears that there is no doubt that the *Jinn* and Satans exist, and only an obstinate person who follows his desires without any guidance from Allah, would dispute such reality.²

Evidence on the Existence of Siḥr

Evidence from the Qur'ān

(...and they follow what the Satans recited over Sulaymān's Kingdom. Sulaymān disbelieved not but the Satans disbelieved, teaching the people sorcery, and that which was sent down upon Babylon's two angels, Harut and Marut; they taught not any man, without they said, 'We are but a temptation; do not disbelieve.' From them they learned how they might divide a man and his wife, yet they did not hurt any man thereby, save by the leave of Allah, and they learnt what they hurt them and did not profit them, knowing well that whosoever buys it shall have no share in the world to come; evil then was that they sold themselves for; if they had but

1 Reported by Muslim (18/122, in *Sharḥ An-Nawawī*) and Ad-Dīranī (1/321)

2 For further details on the issue, see the author's *Wiqāyatu Al-Insāni min al-Jinni Wa Shayṭāni* (Protection of Man from *Jinn* and Satan)

known) (2:102)

«Moses said, 'What do you say this to the truth, when it has come to you? Is this a sorcery? But sorcerers do not prosper' » (11:77)

«Then when they had cast, Moses said, 'What you have brought is sorcery; Allah will assuredly bring it to naught. Allah sets not right the work of those who do corruption. Allah verifies the truth by His words, though sinners be averse.' » (11:81-82)

«and Moses conceived a fear within him. We said unto him, 'Fear not; surely thou art the uppermost. Cast down what is in thy right hand, and it shall swallow what they have fashioned only the guile of a sorcerer, and the sorcerer prospers not, wherever he goes.' » (20:67-69)

«And We revealed to Moses: 'Cast thy staff.' And lo, it forthwith swallowed up their lying invention. So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled. And the sorcerers were cast down, bowing themselves. They said, 'We believe in the Lord of *al-ʿĀlamīn* (Jinn and mankind), the Lord of Moses and Hārūn » (7:117-122)

«Say: 'I take refuge with the Lord of the daybreak from the evil of what He has created, from the evil of darkness when it gathers, from the evil of the women who blow on knots, from the evil of an envier when he envies.' » (Chapter 113)

According to Al-Qurṭubī, «...from the evil of the women who blow on knots» implies female sorcerers (*sāḥirāt*) who blow on thread knots while making their spells.1

Ibn Kathīr stated that according to scholars of exegesis, Mujāhid, 'Ikrima, al-Ḥasan, Qatāda and Dhahāk, «...from the evil of the women who blow on knots» refers to *sawāḥir* (female sorcerers) 2

Ibn Jarīr Al-Jabārī stated that according to Al-Qāsimī and scholars of exegesis, «...from the evil of the women who blow on knots» refers to the female sorcerers who blow on threaded knots during their spell 3

Verses on *siḥr* and *sahara* are profuse and known even to those with little knowledge of Islam.

Evidence from the Sunna

ʿĀ'isha reported: "A man known as Labīd Ibn al-Aʿṣam from the tribe of Banū Zurayq performed *siḥr* on Allah's Messenger ﷺ till Allah's Messenger ﷺ started imagining that he had done something which he had not really done. One day or one night while he was with me, he invoked Allah ﷻ for a long period, and then said, 'O ʿĀ'ishah! Do you know that Allah ﷻ has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his

1 *Tafsīr Al-Qurṭubī* (20/257)

2 *Tafsīr Ibn Kathīr* (4/573)

3 *Tafsīr Al-Qāsimī* (10/302)

companion, 'What is the disease of this man?' The other replied, 'He is under the effect of *sihr* (*mashūn*)'. The first one asked, 'Who did it?' The other replied, 'Labid Ibn Al-A'sam'. The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of *Ḍarwān*.' So Allah's Messenger ﷺ, along with some of his companions went there and returned saying, 'O 'Ā'isha, the colour of its water is like the infusion of *ḥenna* leaves. The tops of the date-palm trees near it are like the heads of the devils.' I asked, 'O Allah's Messenger ﷺ? Why don't you show it (to the people)?' He said, 'Since Allah ﷻ has cured me, I would not like to let evil spread among people.' Then he ordered that the well be filled up with earth.¹

The Meaning of the Ḥadīth

The above ḥadīth refers to the *sihr* that was done to the Prophet ﷺ. The Jews hired Labid Ibn Al-A'sam, one of the most skilled sorcerers among the Jews, to perform *sihr* on the Prophet in return for three dinārs. To begin his work, it is believed that Labid obtained tufts of the Prophet's ﷺ hair from a young female servant who used to go to the Prophet's ﷺ house. He tied the hairs to a knot, using his spell on it, and dropped it in a well. According to different narrations of the ḥadīth, it appears that this *sihr* belongs to the category: causing sexual inability. As a result, the Prophet ﷺ imagined himself capable of having sexual intercourse with one of his wives, but when he approached her, he could not do it. Nevertheless, this type of *sihr* did not affect his brain or his behaviour, but was only confined to sexual performance.

¹ Reported by Al-Bukhārī (10/222, in *Fatḥ Al-Bārī*) and Muslim (14/174, in *Shuḥ Ḍarwān*), the Book of Salām, Chapter on *Sihr*.

Scholars disagreed as to the duration of this *sihr*. Some hold that it lasted for forty days, while others hold different opinions. The ḥadīth also indicates that the Jews performed a *sihr* with intent to kill the Prophet ﷺ, given that there are some lethal types of *sihr*; but Allah ﷻ saved him, and reduced it to the least harmful type; *ar-rabf*.

Rebuttal of Views which reject the above tradition

According to al-Māzarī, *al-Mubtadi'ūn* have rejected the above ḥadīth on the grounds that it would undermine the status of Prophethood and cast doubts over its authenticity. Furthermore, accepting such ḥadīth would weaken the credibility of the Islamic Law. They also argued that when the Prophet ﷺ said the angel Gabriel had come to him, he had only imagined him, and that he had only imagined the Divine Inspiration.

According to al-Māzarī, this is completely untrue, because the proof of the Message, which is the miracle of receiving Divine Inspiration, is indicative of the Prophet's truthfulness and his infallible character in conveying the Message. Therefore, believing in something that has been invalidated by evidence is wrong.¹

According to Abū Al-Jankī Al-Yūsufī, the Prophet's ﷺ illness, resulting from the effect of *sihr* done to him did not affect the status of his Prophethood. This is because illness without any deleterious effect in this life befall Messengers at large, and would even increase their

¹ *Zād Al-Muslīm*: 4/221

status in the next life. Therefore, the fact that the Prophet ﷺ imagined, as a result of the illness caused by *siḥr*, that he had done something of life's daily routine activities which he had not really done; and the fact that he completely recovered from such illness through the support of Allah ﷻ Who revealed the site where the *siḥr* was buried, means that the Message would not be affected by this at all, as it was a normal illness, like any other illness.

In fact, the act of *siḥr* did not affect his reasoning, but only his perception. So, the Prophet ﷺ imagined doing things, such as touching one of his wives, which he had not really done; and in terms of illnesses, such acts of imagination are not harmful to a person's health.

Surprisingly, there are some who believe that the illness which befell the Prophet ﷺ as a result of *siḥr* degraded his Message; and they liken it to the explicit story of Moses ﷺ with the Pharaoh's sorcerers in the Qur'ān, when Moses ﷺ imagined, under the influence of *siḥr*, that the sorcerers' ropes and staff were sliding. So, Allah ﷻ encouraged Moses ﷺ to be firm, and not to fear anything, as the verse indicates:

﴿We said unto him, 'Fear not; surely thou art the uppermost. Cast down what is in thy right hand, and it shall swallow what they have fashioned only the guile of a sorcerer, and the sorcerer prospers not, wherever he goes.'﴾ (20:68-70)

No scholar has ever said that Moses' ﷺ imagination of the sorcerers' staff were sliding under the effect of *siḥr* degraded his Message. In fact, experiences such as these strengthened people's faith in the ability of Allah's ﷻ Messengers. This is because, Allah assisted them in defeating their enemies and in performing wonderful

miracles, and letting down the sorcerers and the disbelievers, as indicated in the Qur'ān 1

Abū Hurayra ؓ reported: "The Prophet ﷺ said, 'Avoid the seven serious sins (*As-sa'at al-Mubiqāt*).'" People asked, 'What are they?' The Prophet ﷺ replied, '*Shirk* (polytheism), *siḥr* (sorcery), unlawful killing of a person, living on money from usury, usurping an orphan's wealth, retreat at the time of *Jihād*, and accusing innocent married women of fornication". 2

On the basis of the above hadīth, the Prophet ﷺ warned that *siḥr* must be avoided as it is one of the most serious sins, and this is proof enough that it exists.

Ibn 'Abbās ؓ reported: "The Prophet ﷺ said, 'A person who has acquired knowledge of one of the sciences of Astrology, has acquired knowledge of one of the branches of *siḥr*, and the more his knowledge of Astrology is enriched, the more expansive his knowledge of *siḥr* becomes.' 3

In this hadīth the Prophet ﷺ refers to one of the means of learning *siḥr*, so that Muslims may shun it; and this is an evidence that *siḥr* is a real science that can be learnt. Further evidence can also be seen in the following verse:

﴿From them they learned how they might divide a man and his wife...﴾ (2:102).

1 *Zād Al-Muslīm*: 4/22

2 *Al-Bukhārī* (in *Fatḥ al-Bārī* 5/393) and *Muslim* (in *Sharḥ An-Nawawī*: 2/83)

3 Abū Dāwūd (No 3905), Ibn Mājjā (No 3726)

It is clear from the above verse and hadith that *sihr* is a science like other sciences, having its own fundamentals. Nevertheless, both the verse and the hadith condemn learning of *sihr*.

Imrān Ibn Ḥuṣayn ؓ reported: "The Prophet ﷺ said, 'He is not one of us who practices *tafayyur* (ominousness) or has it done for him; who practices *takahhun* (clairvoyance) or has it done for him; who practices *sihr* or has it done for him. And whosoever has sought the services of a clairvoyant and believed in what he has come up with, has in fact disbelieved in the Message sent to Muhammad ﷺ."¹

Evidence from the above hadith on *sihr* lies in the Prophet's warning against practicing *sihr* or seeking it from a *sāhir*. This shows that the Prophet would only warn against something that really existed.

Abū Mūsā Al-Ash'arī ؓ reported: "The Prophet ﷺ said, 'He who drinks alcohol regularly, believes that the power of *sihr* to harm an individual is independent of Allah's ﷻ intervention, or severs relations with one's kin will not enter Paradise."²

The evidence on *sihr* from the above hadith lies in the Prophet's warning against believing in the power of *sihr* to affect an individual independently of Allah's ﷻ. A believer should believe that *sihr* or similar practices do not harm anybody or anything except with Allah's ﷻ Leave, as the following verse suggests: (…yet they did not hurt any man thereby, save by the leave of Allah.) (2:102)

¹ Al-Haythamī stated in *Al-Majma'* (5/20): Tradition reported by Al-Bazzār and the chain of transmission includes authorities which fulfil the requirements of transmitting authentic traditions

² Reported by Ibn Ḥabībān

Ibn Mas'ūd ؓ reported: "He who has hired a clairvoyant, a *sāhir* or a soothsayer, and has believed in what they came up with, has in fact disbelieved in the Message sent to Muhammad ﷺ."¹

Views of Scholars on Sihr

According to Al-Khattābī, some people denied the existence of *sihr*. But *sihr* is a reality upon which Arabs, Persians, Indians and some Romans agree, and these are the best and most learned among nations. Allah says: (…teaching the people sorcery…) (2:102) and commands that man should seek refuge in Him from *sihr*: (from the evil of the women who blow on knots) (Chapter 113). Furthermore, several hadiths were quoted from the Prophet ﷺ of the existence of *sihr*, which only a person without reasoning could deny. so, scholars of jurisprudence allocated chapters in their works on the punishment of a *sāhir* according to Islamic Law, and this means that *sihr* would not be so known and could not have been extensively discussed if it does not exist. Therefore, those who deny *sihr* lack knowledge and refuting their claims is idle talk.²

According to Al-Qurtubī, Sunnis hold that *sihr* is a reality, while most *Mu'tazilites*, as well as, Abū Ishāq Al-Iṣṭabādī who was among the companions of Ash-Shāfi'ī deny it, claiming that it is just imagination and illusion, and an act of turning objects into a form other than their real one. They also claim that *sihr* is trickery and a form of charlatanism, according to the verse: (It seemed to him, under the effect of their *sihr*, that their ropes and stuff were sliding) The word

¹ Al-Munḍirī stated in *Ar-Targhib* (4/53): Tradition transmitted by Al-Bazzār and Abū Ya'la through a very good suspended chain of transmission

² *Sharh As-Sunna*: 12/188

seemed indicates that the act of sliding was not real; it only *seemed* to Moses ﷺ. Hence, (it seemed to him...). Another verse which invalidates the reality of objects seen under the effect of *sihr* is: (They put a spell upon the people's eyes...) (7:116)

There is no evidence to refute these claims, given that we do not deny the existence of illusion (and other means of make-believe) in *sihr*. However, there are further logical issues and which are indicated in the Qur'an; that it is a science that can be learnt. This means that if *sihr* were not a reality, it would not be possible to learn and Allah ﷻ would not inform us that (...they taught people *sihr*) (2:102). Another evidence on the reality of *sihr* is the verse: (...and they produced a mighty *sihr*) (7:115)

Moreover, there is a consensus among exegetes that the revelation of Dawn Chapter was the result of the *sihr* done to the Prophet ﷺ by Labid Ibn Al-A'sam as mentioned above. Once the *sihr* was dissolved, the Prophet ﷺ said, 'Allah ﷻ has cured me.' The word *cure* means the elimination of an existing illness (in this case *sihr*), and this proves that *sihr* exists. It is on this basis that scholars unanimously agree on the existence of *sihr*, and it is senseless to say that they agree with the Mu'tazilites' views which disagree with those who speak the truth. *Sihr* has been widespread for a very long time, and people have written literature on it, and therefore, the companions of the Prophet ﷺ and their successors never denied its existence 1

According to Al-Mārizī, *sihr* is an accepted phenomenon, that is as real as any other thing, and effects the person to whom it is done; contrary to those who reject its existence on the basis that it is only a set of tricks and illusions

1 *Tafsīr Al-Qur'ān*: 2/46

All these claims which deny *sihr* are untrue, for Allah ﷻ has mentioned *sihr* in the Qur'an, stating that it is taught, it is a form of disbelief in Allah ﷻ, and may be used to separate a man from his wife. In the aforementioned hadith on the *sihr* done to the Prophet ﷺ by Labid Ibn Al-A'sam, objects were interred and disinterred, which means that actual physical objects were used to perform *sihr*. Moreover, how could anything be taught and practised, unless it were real?

Al-Māzarī also stated that it is quite plausible to accept that Allah ﷻ could furnish a man's mind with an unusual character when a man utters fabrications, puts elements together or combines two forces in such an order that only a *saḥīr* would know how. Those who have seen lethal substances like poison, sickening substance like bitter medicine, and remedial medicine do not dismiss the capabilities of the mind of *saḥīr*, possessing a knowledge of deadly forces and a language that is damaging or conducive to the separation of a man from his wife 1

According to An-Nawawī, *sihr* exists. This phenomenon is a fact confirmed by most scholars and supported by the Qur'an and the hadith.2

According to Ibn Qudāma, *sihr* exists, and it consists of types which may kill, sicken, take away a woman from her husband by making him unable to have sexual intercourse with her, and separate a man from his wife.

1 *Zād Al-Muslim*: 4/225

2 Quoted from *Fatḥ Al-Bārī*: 10/222

Ibn Qudāma added that it is common knowledge that on the wedding night, a man may find out that *siḥr* has been done to him, after being unable to have sexual intercourse with his new wife. But once the *siḥr* is neutralised, he feels able to have sexual intercourse with his wife. The practice of *siḥr* has been handed down from generation to generation and cannot be disputed. Furthermore, reports on the activities of sorcerers cannot be untrue.¹

Ibn Qudāma also stated in his *al-Kāfi* that *siḥr* is a set of enchantments, spells, knots which affect the heart and the body, and; thus, it could sicken, kill or separate a man from his wife, as the verse suggests: 'From them they learned how they might divide a man and his wife'. Moreover, if *siḥr* did not exist, Allah would not have warned us against it and advised us to be careful 'from the evil of the women who blow on knots.' (Chapter 113)²

Ibn Al-Qayyim stated in *Badā'i' Al-Fawā'id* that *siḥr* exists and has an effect, on the basis of the verse '...Say, I seek refuge with the Lord from the evil of the women who blow on knots' and on the basis of the hadith on the *siḥr* done to the Prophet ﷺ by Labīd Ibn Al-Aṣam

According to Abū Al-ʿizz Al-hnaffī, scholars have disagreed on the reality of *siḥr* and its types. However, most of them are of the opinion that *siḥr* may result in the death or illness of the targeted person, without any apparent cause.¹

1 *Al-Mughnī*: 10/106

2 Quoted from *Fatḥ Al-Majīd*: 314

Chapter Three: Categories of Siḥr

Categories of siḥr according to Ar-Rāzī

There are eight categories:

Category One

The *siḥr* of the Chaldeans who used to worship the seven planets, believing that these planets controlled the world and were behind the forces of good and evil. These people were the ones to whom the Messenger Ibrāhīm ؑ was sent.

Category Two

The *siḥr* of people who have fantasies and hallucinations. Ar-Rāzī argued how fantasy may have an effect on people. For instance, a man may be able to walk on the trunk of tree on the ground surface, but cannot do so if the trunk is placed alongside a river or a similar place.

The common advice of doctors to a person with a nosebleed not to look at red objects and to a possessed person not to look at bright or revolving objects is simply because, man's soul has been created weak and is submissive to fantasies.

1 *Sharḥ Al-ʿaqāla Af-Taḥḍīziyya*: 505

2 *Tafḥīṣ Ar-Rāzī*: (2/244)

Category Three

Seeking the assistance of worldly spirits (the *Jinn*) who are two types; believers, and the disbelievers who are demons

Professionals and experts in this field hold that communicating with these worldly spirits is achieved by simple means such as *ruqya* (reading over people or objects) using words of disbelief and polytheism, and smoke. This type of *sihr* is known as *al-'azā'ir*, which is, putting a spell on somebody; or the *sihr* of *tasḥir*, which is, using the assistance of *Jinn* in performing acts of *sihr*.

Category Four

This type includes the performance of magic and eye-catching trickery. It is based on tricking the eye and preoccupying it solely with the object viewed. A skilled magician can perform a trick that stuns the minds of the viewers and catches their eyes, leaving them preoccupied with gazing at an object; thereby immediately performing another trick, which appears to them other than what they are expecting, and are; thus, left dumbfounded. If the magician remains silent, does not say things which distract the minds of the viewers, they would be aware of all the tricks he had intended to perform

Category Five

Marvellous objects such as a geometrically-made artwork. For example, a knight riding on a horseback, holding a horn in his hand, appearing to blow every hour. This type, including the construction of a clock mechanism, should not be considered as part of *sihr*,

because it is based on positive causes, and if man understands science better, he will be able to produce more advanced machines. These things have become known now following the advance of technology which has been the driving force behind the invention of a number of marvellous objects.

Category Six

The use of specific medication in food and ointments. Bear in mind that there is no gainsaying the effect of such medication, as the effect of hypnotism is clear.

Category Seven

The *sāḥir* claims that he knows the supreme name of God and that the *Jinn* obey his commands in many things. If the person listener to the *sāḥir* is weak-minded, and less perceptive, then he would believe that what the *sāḥir* may tell him is the truth. Thus, a listener is attached to what he believes is the truth, and so could be easily frightened. Once fear is instilled, his sensory perception is weakened, and the *sāḥir* would be capable of doing whatever he wishes

Category Eight

Slandering¹ people is one of the softer forms of *sihr*, which is common among people.²

1 *Tafsīr Ar-Rāzī* :2/231

2 *Tafsīr Ibn Kathīr* : 1/147

According to Ibn Kathīr, *Ar-Rāzī* included several forms of this type in *siḥr* as it is easily noticed, as *siḥr* is in reality something subtle, with a hidden cause¹

Types of *siḥr* according to *Ar-Rāghib*

Siḥr has several meanings among which are:

Siḥr means something light and subtle. To perform *siḥr* on a small child means to trick him and catch his attention. One is said to perform *siḥr* on a person if he catches his attention. This meaning includes what poets label as eye-catching *siḥr* because, it catches the viewer's attention. For example, when doctors may say, 'being of an eye-catching nature'. A second example of this *siḥr* is expressed in the following verse: (But, we are a people affected by *siḥr* (i.e. *maṣḥūrūn*)), meaning, 'we are drawn away from knowledge'. A third example of this *siḥr* is expressed in the phrase: 'Some rhetoric is *siḥr*'.

Siḥr may also refer to magical tricks such as those performed by a magician to distract the viewer's attention from his actual work, through the quick and subtle movement of his hands.

Siḥr refers to the work done by a *sāḥir* using the assistance of demons, with the intention of getting close to them. This meaning is referred to in the verse: (But the Satans disbelieved, teaching the people sorcery...) (2:102)

¹ Ibid

Siḥr refers to the work of the sorcerers' communication with the planets and bringing down their spirits, as they claim¹

Examination and Explanation of Categories of *Siḥr*

The categorisation of *siḥr* by *Ar-Rāzī*, *Ar-Rāghib* and other scholars appears to include some types which are not really part of *siḥr*, because it is based on the literal meaning of *siḥr*, a subtle act with a hidden cause. Hence, they have included such things as marvellous inventions, acts performed by the fast movement of hands, slandering and other similar acts in their definition of *siḥr*.

These categories will be excluded from this study, as the main focus is on the real *siḥr* in which a *sāḥir* relies on *Jinn* and Satans

There is also another issue which must be clarified concerning the spirits of planets mentioned by *Ar-Rāzī* and *Ar-Rāghib*. The truth we owe to Allah *ṣ* is that planets are among His creatures, and their movements are regulated by His Command. Therefore, they do not have any free-will or spirits, and they do not have any effect on creatures at all.

One might argue that one has seen sorcerers utter names which they claim they are the names of planets, or use coded language to

¹ Quoted from *Fatḥ Al-Bārī* 10/222 {*Ar-Rāghib Al-Aṣṭahānī, Al-Mufradāt*, ص ٢ (saḥra)}

communicate with these planets, and that *sihr* takes place before the viewer. But the fact is that the occurrence of *sihr* or its achievement is not due to the influence of the planets, but from that of the demons who have misguided and tempted the sorcerers. It has been said that when disbelievers used to communicate with their stone idols, spirits would answer them in an audible voice from within the idols, and they would believe that their gods (idols) replied to them, although this is not the case. The ways of misguidance are numerous and ramified, so may Allah protect us from the evil of the demons of mankind and *Jinn*.

Chapter Four: How Does a Sāhir Bring About a Jinn?

1. *Al-Iqsām* (the *sāhir*'s swearing by the chief of demons)
2. Slaughtering
3. *As-Sufliyya*
4. *An-Najāsa* (writing verses of the Qur'ān with filth)
5. *At-Tankīs* (anagrammatising the words of the Qur'ān (writing them backwards))
6. *At-Tanjīm* (the *sāhir*'s communication with a certain star)
7. *Al-Kaffu* (drawing a square around the left hand of a young child)
8. *Al-Athar* (traces of the smell of sweating in garments)

Agreement Between a *Sāḥir* and a Demon

In most cases, an agreement is set up between a *sāḥir* and a demon, requiring that the former commit certain pagan rituals, whether secretly or openly, and the latter provide the services he needs or send someone to do the job. Usually, the agreement is set up between a *sāḥir* and one of the chiefs of the tribe of *Jinn* and demons. The chief instructs one of the tribe's disrespectful demons to work for the *sāḥir*, obeying his orders and informing him of past events, causing separation of a man from his wife, a love spell between two people, making someone incompetent, and other conditions which will be discussed in detail in chapter six.

The *sāḥir* should send the demon on an evil mission, but if the demon disobeys his orders, he would come close to the chief of the tribe through some enchantments which would carry words of praise, seeking refuge in him instead of Allah ﷻ. In return, the chief would punish the demon and command him to obey the *sāḥir's* orders, or instruct someone else to obey the polytheistic *sāḥir*.

Therefore, the relationship between the *sāḥir* and the recruited *Jinn* is based on hatred. Usually, this *Jinn* would harm the *sāḥir's* wife, children, or wealth, or even the *sāḥir* himself; although the *sāḥir* would not be aware of the cause of his suffering: such as constant pain, insomnia and the sudden frightful waking-up during the night. Furthermore, the *sūfi* sorcerers usually become infertile, because the *Jinn* would kill the foetus inside the womb before it is formed. This is so common among the sorcerers, and some of them have even given up their profession in order to have children.

One day, I was treating a woman affected by *sāḥir*, when I started reciting the Qur'ān, the *Jinn* who had possessed her, spoke through

her, saying: 'I cannot come out of her.'

I said, 'Why?'

He replied, 'I am afraid the *sāḥir* might kill me.'

I said, 'Get out of this place and go somewhere else, where the *sāḥir* does not know about.'

He replied, 'He will send someone else after me to bring me back to him.'

I said, 'Why don't you embrace Islam, sincerely declaring your repentance? We will, by Allah's Leave, teach you some verses of the Qur'ān to protect you from the evil of the disbelievers among the *Jinn*.'

The *Jinn* said, 'No! I will not embrace Islam, I will remain Christian.'

I said, 'There is no compulsion in Islam, but it is important that you leave this woman.'

He replied, 'I will not leave.'

I said, 'then I will, by Allah's Leave, expel you.' Let me recite some verses of the Qur'ān, until you are burnt.'

Then, I hit him hardy and he cried, saying, 'I will get out, I will get out.' Finally, he abandoned the woman.

Usually, the greater the *sāḥir's* degree of *kutb* is, the more obedient the demon would be to him, and faster in executing his orders. However, once the *sāḥir* should abstain from committing acts of *kutb*, as instructed by the demon, the latter would stop executing the *sāḥir's* orders.

How Does a *Sāḥir* Bring About a *Jinn*?

There are various ways of bringing about a *Jinn*, all of which require the use of a language in a polytheistic or atheistic way. I will discuss eight methods below, indicating briefly the type of polytheism or disbelief used in each method. I am citing these methods because some Muslims do not distinguish between the treatment of *siḥr* with the Qur'ān, and the treatment of *siḥr* with *siḥr*. The former is *īmānī* (based on Faith), while the latter is satanic. Generally, ordinary people tend to believe that when a *sāḥir*, for example, utters atheistic words of *siḥr*, and strongly maintains what he says, by mixing it with some verses from the Qur'ān; that the sufferer is actually being treated with the Qur'ān. But this is not the case. If the sufferer believes that he is being treated with the Qur'ān, he would usually submit himself to the *sāḥir*, who would then be free to do whatever he wishes with him. Therefore, the purpose of these methods is to warn my Muslim brothers and sisters of the ways of evil, misguidance, and also to expose the ways of these corrupters.

The First Method: Al-Iqsām

Swearing by and Seeking Refuge in the Master of Devils

The *sāḥir* may enter a dark room, light a fire and smoke incense of a good or bad odour, according to the subject of the request. If, for

instance, the *sāḥir* intends to separate or stir up hatred and enmity between people, he would put a bad-smelling incense onto the fire. But if he wants to bring love between people or neutralise the *siḥr* of an impotent person or a *siḥr* in general, he would put a nice-smelling incense onto the fire. Afterwards, he may start reading his (pagan spells) using specific incantations. These would contain the *sāḥir's* oath to the *Jinn*, from their master, and appealing to them, using their master as an object of swearing (i.e. by your master, etc.). This method also includes other forms of polytheism such as praising the senior *Jinn* and seeking refuge in him. In addition, the *sāḥir* (may Allah's Curse be upon him) is required to be in an impure state; either by being in a state of *janāba* or by wearing filthy clothes etc.

After reading the incantations, a phantom appears before him in the form of a dog, a snake, etc. . then the *sāḥir* would command it to do whatever he wishes. Sometimes nothing appears before the *sāḥir*; at others the *sāḥir* may hear a voice or nothing at all. In this case, he may put a knot around the trace of the targeted person such as a lock of his hair, a sweaty piece of his garment ... etc, and then he would instruct the *Jinn* to obey whatever he should command.

Comments on this method

This method shows that:

1. The *Jinn* prefer dark rooms.
2. The *Jinn* are fed on incense, upon which the Name of Allah is not pronounced.
3. The apparent and explicit act of polytheism in this method lies in swearing by and seeking refuge in the *Jinn*.
4. The *Jinn* prefer filth, thus devils approach impure things.

The Second Method: Slaughtering

The *sāḥir* brings a bird (a chicken or a pigeon) or an animal with certain specifications, according to the *Jinn*'s request. Usually, the animal is black as *Jinn* prefer black things. Afterwards, he slaughters the animal without initiating the slaughter with the Name of Allah. Sometimes, he may stain the sufferer with its blood and sometimes he does not. Then he may throw the carcass in a ruined site, into a well, or in a deserted place, which are usually the homes of *Jinn*, without mentioning the Name of Allah. He then returns home, recites his incantation and commands the *Jinn* to do what he wishes.

Comments on this method

Two acts of polytheism may be summarised in this method:

1 Presenting a sacrifice (slaughtering) to *Jinn* is forbidden, according to predecessors and successors among scholars because, it is a sacrifice that is not presented to Allah. Therefore, a Muslim person must not eat from such sacrifice, let alone do it. Despite all that, the ignorant commit such acts at all times and places. Yahya ibn Yahya reported: "Wahb said to me, 'One caliph acquired a spring, then in order that the *Jinn* should not drain its water, he slaughtered an animal for the *Jinn* and invited people to eat from it. When Ibn Shihāb Az-Zuhri heard the news, he said, 'the caliph's slaughter is unlawful and what the people ate was unlawful for them. The Prophet ﷺ forbade eating from an animal slaughtered for the *Jinn*."

It is reported in saḥih Muslim that 'Alī ibn Abī Ṭālib said, 'the Prophet

ﷺ said, 'Allah ﷻ curses he who slaughters a sacrifice to other than Allah.'¹

2 The incantation which a *sāḥir* uses in order to bring about the *Jinn* contains a language of explicit polytheism, as Ibn Taymiyya pointed out in more than one instance in his works

The Third Method: As-Sufliyya

Extreme Sense of Disbelief and Paganism

This is a well-known method among the sorcerers who adopt it. Its practitioner has a large group of demons working for him, obeying his commands because, compared to other sorcerers, his disbelief and paganism are the most extreme. May Allah's curse be upon them.

This method may be summarised as follows:

The *sāḥir* wears the Qur'ān on his feet like a pair of shoes and goes into the toilet to recite his incantations. He then leaves the toilet and goes into a room to order the *Jinn* to do whatever he dictates. In response, the *Jinn* rush to execute his orders to his strong disbelief in Allah ﷻ and his becoming satanic.

¹ *Akām Al-Marjūn* : (78)

In order to be classed as a *suḥr*, a *sāḥir* is required to have committed serious sins, other than what was mentioned, such as incest, homosexuality, committing illegal sexual intercourse with a stranger, or ridiculing religion, in order to please Satan.

The Fourth Method: An-Najās

Writing Chapters of the Qur'ān with Filth

The *sāḥir* writes a verse of the Qur'ān with menses discharge or other filthy fluids, then recites his polytheistic incantations. As a result, a *Jinn* appears, then the *sāḥir* orders him to obey his orders.

There is no gainsaying the explicit disbelief in this method because, ridiculing a chapter or even a verse of the Qur'ān is a form of disbelief, let alone, writing it with filth.

The Fifth Method: At-Tankīs

Anagrammatising Words of the Qur'ān

The *sāḥir*, may Allah's curse be upon him, rewrites the words of one of the chapters of the Qur'ān backwards, while reciting his

incantations. Then, the *Jinn* appears and the *sāḥir* orders him to do what he wants.

This is obviously a forbidden method, as it contains acts of polytheism and disbelief.

The Sixth Method : At-Tanjīm

Communicating with a Certain Star

This method is also known as *Ar-raṣd* (from *tarāṣṣad*, to observe). The *sāḥir* waits and observes the sky until a specific star emerges, then talks to it using enchanting language and another incantation that contains words of polytheism and disbelief, which only Allah ʿ knows of. He then performs some movements which he claims make the spirit of that star descend. But this is in fact an act of worshipping that star instead of worshipping Allah. The *sāḥir* may not be aware of his action, but this is an act of worshipping and extolling other than Allah. As a result of this worship, the demons execute the *sāḥir*'s orders. However, the *sāḥir* believes it is the star which helps him, yet the star, which is falsely accused, is not even aware of what is happening. The sorcerers claim that this type of *siḥr* cannot be resolved unless the star reappears. There are stars which appear only once a year, so they wait and observe until it reappears, recite an incantation, in which they seek refuge in that star to resolve their *siḥr*.

The act of disbelief lies in praising and seeking refuge in other than

Allah, not to mention the incantation which contains words of disbelief

The Seventh Method: Al-Kaffu

Drawing a square around the left hand of a young child

The *sāḥir* brings a young child, who has not yet reached puberty, provided that the boy is not in a state of *wudū'*; then takes his left hand and draws a square around it

The *sāḥir* writes incantations, containing words of polytheism, around the four corners of the square. Afterwards, he puts oil and a blue rose, or oil and blue ink, in the hand of the child which is in the square. He then writes other incantations in single words on a rectangular piece of paper. Then, he puts the piece of paper over the face of the child as a shade or cover, putting a cap on so that it remains firm. He then covers the child completely with a thick garment. At this time, the child looks at his hand, but, obviously, cannot see the *sāḥir*, as he is in darkness. The *sāḥir* begins reciting an incantation which contains words of extreme disbelief. As a result, the child feels as if the darkness has turned into light, and sees the moving image in his hand

"What do you see?" the *sāḥir* asks the child

The child answers, "I see the picture of a man"

The *sāḥir* says, "Tell him the *sāḥir* says so and so." Then the image starts moving according to his orders.

This method is mostly used in looking for lost things

Again, there is no gainsaying the acts of polytheism and disbelief, and all the strange incantations involved in this method

The Eighth Method : Al-Athar

Traces of the smell of sweat in garments

The *sāḥir* asks the patient to bring a garment that has traces of the smell of his/her sweat, such as a handkerchief, turban, or shirt. Suppose the garment is a handkerchief. He would knot the handkerchief, so that it measures the thickness of four fingers. He then holds it firmly and recites *Al-Takāthur* Chapter (Qur'ān:102) or any other short chapter of the Qur'ān, in a loud voice, then he recites an incantation silently and calls the *Jinn*, saying: "If this patient's illness has been caused by a *Jinn*, then shorten this garment. If the patient's illness has been caused by the evil eye, then lengthen it. If the patient's illness has been caused naturally, then leave the length of the garment as it is." The *sāḥir* re-measures the handkerchief; if it exceeds four fingers, he says to the patient: "You suffer from the effect of a jealous eye." If it is less, he says to the patient: "You suffer from the effect of *Jinn*." If the size of the garment is still four fingers, he says to the patient: "There is nothing wrong with you; go and see

Comments on this method

- 1 The *sāḥir* confuses the patient. He recites verses of the Qur'ān, loudly, in order to make the patient believe that he is being treated with the Qur'ān. This is not the case, for the secret lies in the incantation which he recites silently.
- 2 Seeking the assistance of *Jinn*, and appealing to them, is an act of polytheism
- 3 The *Jinn* tell many lies. Who knows whether this *Jinn* was telling the truth or was lying? The work of some sorcerers has been tested, and it was proven that sometimes they were telling the truth, but most of the time they were telling lies. For instance, a patient said to me a *sāḥir* told him/her that he/she suffered from the effect of the evil eye. When I recited some verses of the Qur'ān for the patient, a *Jinn* spoke through the patient. This reveals that the patient did not suffer from the evil eye. Examples such as this are common; as well as other methods, of which I am not aware

Distinctive Features of a *Sāḥir's* Work

If you find one of the following characteristics in a person who treats people suffering from *siḥr* or other related illnesses, then this person is definitely a *sāḥir*:

- 1 He asks the patient his and his mother's names
- 2 He takes a sweaty garment from the patient (a piece of cloth, cap, handkerchief, or flannel etc ...)
- 3 He sometimes asks for an animal, with certain specifications, in order to slaughter it without initiating the slaughter with the Name of Allah. He may use the sacrificial blood to stain some painful areas of the patient, or throw the carcass in on a ruined site.
- 4 He writes incantations
- 5 He recites unclear incantations
- 6 He gives the patient a *ḥijāb* (incantation written on a piece of paper), which contains squares within which letters or figures are written.
- 7 He instructs the patient to isolate himself/herself in a dark room and not to talk to people for a specific period of time. The common people call it *alḥijba* (act of remaining indoors for a long time)
- 8 He sometimes instructs the patient not to touch water for a specific period of time, usually forty days. This indicates that this particular *Jinn*, working for the *sāḥir*, is Christian
- 9 He gives the patient some items to bury in the ground
- 10 He gives the patient some pieces of paper to burn and use as an incense for his or her body

11 He murmurs unclear words

12 He sometimes informs the patient of his name, his town and the purpose of the visit

13 He writes broken letters on a piece of paper (*hijāb*) or on a plate made of white porcelain, and instructs the patient to dissolve the writing in water, and then drink it

If you discover that this man is a *sāḥir*, do not go to him; or else you are the person whom the Prophet ﷺ describes in the following hadith: "Whoever goes to a soothsayer and believes what he says, has disbelieved in the Message sent to Muhammad."

Chapter Five: Punishment Under Islamic Law for Practising Sihr

1. The Punishment under Islamic Law for practising *sihr*
2. The Punishment under Islamic Law for a non-religious person (*zimmī*) who practises *sihr*.
3. Is the Treatment of *sihr* with *sihr* lawful?
4. The Punishment under Islamic Law for learning *sihr*
5. Difference between *Sihr*, Miracle and Charisma

Punishment under Islamic Law for Practising Siḥr

According to Imām Mālik, a person who practises *siḥr* (*sāḥir*), but does not have it done for himself is similar to the person Allah describes in the following verse: ﴿... and they learned what hurt them, and did not profit them, knowing well that whoso buys it shall have no share in the world to come ﴾ (2:102). According to the verse, Imām Mālik believed that the Punishment for practising *siḥr* is the death sentence.¹

According to Ibn Qudāma, the Punishment for practising *siḥr* is the death sentence. This view was reported by 'Umar, 'Uthmān Ibn 'Affān, Ibn 'Umar, Ḥafṣa, Jundub Ibn 'Abdullah, Jundub Ibn Ka'b, Qays Ibn Sa'd, and 'Umar Ibn 'Abdul'aziz. It is also the view of Abū Ḥanīfa and Mālik.

According to al-Qurtubī, scholars of jurisprudence disagreed as to the punishment of a Muslim who practises *siḥr* and a *zimmī* who practises *siḥr*. According to Mālik, the Punishment for a Muslim person who uses *siḥr* himself that contains words of disbelief is the death sentence. He must not be requested to repent, as his repentance would not be accepted. This is because his *siḥr* is something which he keeps secret, just like a disbeliever or an adulterer. This is also because Allah ﷻ defines *siḥr* as disbelief: ﴿they taught not any man, without they said, 'We are but a temptation; do not disbelieve' ﴾ (2:102). This is also the view of Ahmad Ibn Ḥanbal, Abū Thawr, Ishāq, Ash-shāfi'i and Abū Ḥanīfa.³

1 *Al-Muwatta'* (628)

2 Ash-shāfi'i held that a *sāḥir* should not be sentenced to death for simply practicing *siḥr*, but rather, he should be killed, under *al-qasās* Law, if he has used a *siḥr* which has claimed a life (quoted by Ibn Al-Munḍir and others)

3 *Tafsīr Al-Qurtubī* (2/48)

According to Ibn Al-Munḍir, the punishment for a person who admits to the use of *siḥr*, containing words of disbelief is the death Punishment, if he does not repent, and also if the evidence against him shows that he has used words of disbelief. If he says that the *siḥr* he has used did not contain words of disbelief, then he shall not be sentenced to death. If the *siḥr* he used harmed a person so seriously as to deserve the death Punishment (under *qasās* law), then he must be sentenced to death, if he uses this *siḥr* with intent to harm. However, if the *siḥr* used does not merit the death penalty, then the penalty shall be blood money.¹

Ibn Kathīr argued that according to the verse: ﴿...yet had they believed and been Allah-fearing, a recompense from Allah had been better, if they had but known﴾ (2:103), a *sāḥir* does not commit such an act of disbelief when he uses *siḥr*; a view which was held by Imām Ahmad Ibn Ḥanbal and a group of predecessors. However, the punishment for committing such act is the death penalty, according to a previous case reported by Ash-Shāfi'i and Ahmad: 'Sufyān Ibn 'Uyayna quoted 'Amrū Ibn Dinār, 'I heard Bajāla Ibn 'Abda say, "Umar Ibn Al-Khattāb instructed in writing to kill every *sāḥir* and *sāḥira*, so we killed three."

According to Ibn Kathīr, this ḥadīth is transmitted by Al-Bukhārī in his *ṣaḥīḥ*.² Ibn Kathīr stated: "The death penalty has another antecedent in the story of Ḥafṣa, *Umm Al-Mu'minin*. One of her female servants performed *siḥr* to her, so she ordered that the servant be killed, and the killing was carried out.

1 Quoted from *Tafsīr Al-Qurtubī* (2/48)

2 *Fath Al-Bārī*: 6/257

According to Imām Ahmad, three companions of the Prophet ﷺ confirmed that the punishment for a *sāḥir* is the death penalty.¹

Al-Hāfiz Ibn Hajar reported that according to Imām Mālik, the punishment for practising *siḥr* is similar to that applicable to *az-zindiq* (a person who does not believe in the Hereafter or who openly declares his faith, but conceals his *kufr*). His repentance should not be accepted, and he must be killed if it is confirmed that he is really a *sāḥir*. This is also the view of Imām Ahmad.

According to Ash-Shāfiʿī, a *sāḥir* should be killed unless the *siḥr* he has used had actually killed a person, in which case his killing must be counted as *qīṣās*.²

Summary

According to the aforementioned views, it appears that the majority of scholars are of the opinion that a *sāḥir* should be killed, with the exception of Ash-Shāfiʿī, who said that a *sāḥir* should not be killed unless his *siḥr* has killed a person, in which case his killing should be counted as *qīṣās*.

¹ *Fatḥ Ibn Kathīr* : 1/144

² *Fatḥ Al-Bārī* .10/236

The Punishment under Islamic Law for a Non-Religious Person (*ẓimmī*) Practising *Siḥr*

Ibn Qudāma reported: "According to Abū hanīfa, a *ẓimmī* who practises *siḥr* should be killed, on the basis of a commonly held view and that, since the death penalty is applicable to a Muslim *sāḥir*, then it should also be applicable to a *ẓimmī sāḥir*."¹

Al-Hāfiz Ibn Hajar reported: "According to Imām Mālik, a *ẓimmī sāḥir* should not be killed, unless his *siḥr* has killed someone. Mālik also said that if a *ẓimmī sāḥir* has caused harm to a Muslim person, but was supposed to have entered into a covenant with Muslims not to harm any of them, he is, thus, considered to be in breach of the covenant, and should, as a result, receive the death penalty. The Prophet ﷺ did not have Labīd Ibn Al-Aʿṣam killed because the *siḥr* he used against him was not an act of revenge. Furthermore, the Prophet ﷺ was worried that if he had killed him, he would have ignited a conflict between Muslims and his allies from the *anṣār* (supporters).²

According to Ash-Shāfiʿī, a *ẓimmī sāḥir* should not be killed, unless his *siḥr* has killed someone.³

¹ *Al-Mughnī* : 10/115

² *Fatḥ Al-Bārī* .10/236

³ *Ibid*.

Ibn Qudāma said: "A *zimmī sāḥir* should not be killed unless his *siḥr* has killed someone. Mostly, it is a *siḥr* that kills, in which case, the death penalty should be applied for as *qisās*. When it was confirmed that Labid Ibn Al-A'sam had used *siḥr* against the Prophet ﷺ, the Prophet ﷺ did not order his killing because, his practice of polytheism was more serious than his *siḥr*."

Ibn Qudāma added: "The views quoted were based on the analogy drawn between a Muslim *sāḥir* and a *zimmī sāḥir*. The difference is that a Muslim *sāḥir* is classed as disbeliever when he uses *siḥr*. A *zimmī sāḥir* is already a disbeliever. Therefore, the analogy on which scholars based their judgement is invalid on the basis of the difference between a person being a disbeliever by creed and that of a Muslim uttering words of disbelief. It is also invalid on the basis of adultery, a crime for which a Muslim is sentenced to death, while a *zimmī* is not."¹

Is the Treatment of Siḥr with Siḥr Lawful?

Ibn Qudāma stated: "If *siḥr* is treated with the recitation of some of verses of the Qur'an or some invocations, then there is nothing wrong with it. As for the treatment of *siḥr* with *siḥr*, Imām Ahmad never went beyond this issue."²

¹ *Al-Mughnī*: 10/115

² *Al-Mughnī*: 10/114

Al-Hāfiz Ibn Hajar reported: "According to the Prophet's ﷺ ḥadīth, '*An-nushra* is a work of Satan,'¹ *an-nushra* is a reference to the purpose for which it is sought. For instance, if it is intended for something good, then it is good, but if it is intended for something bad, then it is bad. However, *an-nushra* may be two types², and this is, according to Al-Hāfiz Ibn Hajar, is the correct view:

1. **Lawful *Nushra***: Treating *siḥr* with the Qur'an or permissible invocations.
2. **Unlawful *Nushra***: Treating *siḥr* with *siḥr*, which entails seeking the assistance of demons, befriending, or seeking refuge in them or pleasing them. Perhaps this is the type intended in the ḥadīth, '*An-nushra* is a work of Satan'. More to the point, how can this type of *nushra* be lawful, while the Prophet ﷺ warned in more than one ḥadīth that going to the *ṣāḥarā* and soothsayers and believing in what they say is disbelieving in what has been sent to Muḥammad ﷺ.

According to Ibn Al-Qayyim: "*An-nushra* is curing a person of *siḥr*, and it is two types:

1. Treating *siḥr* with *siḥr*, which is a work of Satan. This is supported by Al-ḥasan Al-Baṣrī's view; that through it, both *an-nāshir* (the one who uses *nushra*) and *al-muntashir* (the one who has it done for him) befriend the demon by answering to his needs. In return, the demon invalidates the *siḥr*.
2. Treating *siḥr* with *ruqya* (words of seeking refuge in Allah from evil) and invocations) is permitted.

¹ Transmitted by Imām Ahmad and Abū Dāwūd

² *Fath Al-Bārī*: 10/233

Is Learning Sihr Lawful?

Al-Hāfiẓ Ibn Hajar reported: "The verse (‘We (the *Jinn*) are but a temptation; do not disbelieve,’) indicates that learning *sihr* is an act of disbelief.”¹

Ibn Qudāma reported: "That learning or teaching *sihr* is an unlawful act is an uncontroversial issue among scholars as far as we know. The Hanballists hold that a person becomes an unbeliever if he learns to practise *sihr*; whether he believes in *sihr* as lawful or unlawful.”

According to Ar-rāzi: "Researchers in the subject of *sihr* agree that knowledge of *sihr* is not shameful nor unlawful, on the basis that seeking knowledge is an honourable pursuit in itself, and also on the basis of the general meaning of the verse: (Say: "Are those with knowledge and those without knowledge equal?") (39:9) Furthermore, if *sihr* were not accessible to learn, it would not be possible to distinguish it from a miraculous work; and knowledge of whether or not something is a miracle is obligatory. Therefore, acquiring knowledge of *sihr* is obligatory and what is obligatory cannot be unlawful or shameful."

According to Al-hāfiẓ Ibn Kathīr: "There are, however, arguments concerning Ar-rāzi's view. First, if Ar-rāzi meant that learning *sihr* is not shameful, logically, then there opponents of *sihr* among the *Mu'tazilites* deny such a view. However, if he meant that learning *sihr* is not shameful, legally (under Islamic Law), then learning how to

practice *sihr* has been condemned in the following verse (and they follow what the Satans recited over Sulaymān's Kingdom. Sulaymān disbelieved not but the Satans disbelieved, teaching the people sorcery . .), and in general, in the following hadiths: "And whosoever has sought the services of a clairvoyant or soothsayer, has in fact disbelieved in the Message sent to Muhammad ﷺ." (Transmitted in Al-Bukhārī), and "Whosoever ties a knot and blows into it, has committed an act of *sihr*." (Transmitted in the Sunan)

Second, how can it be that 'researchers on the subject of *sihr* agree that knowledge of *sihr* is not unlawful' whilst the Qur'ān and the hadith warn against its learning. Furthermore, agreement among researchers requires evidence which proves that the leading scholars, or most of them, hold that it is not unlawful to learn it. But where are their views? Moreover, including the learning of *sihr* in the meaning of *know* in the verse:

(Say: "Are those with knowledge and those without knowledge equal?") (39:9)

is disputable, because this verse praises scholars who are learned in the disciplines of the Islamic religion.

Also, the view that knowing the work of a miracle is dependable on learning *sihr* is weak and incorrect. This is because, the most magnificent miracles that happened to Muhammad ﷺ was the revelation of the Qur'ān. Therefore, knowledge of the Qur'ān as a miracle does not necessarily depend on learning *sihr*. Another argument is that it is common that the companions of the Prophet ﷺ, scholarly predecessors, contemporary leading Muslim scholars and ordinary Muslims would know a miraculous work and would distinguish it from other acts, and they did not have to know *sihr*, learn or teach it. 1

¹ *Fatḥ Al-Bārī*: 10/225

¹ Quoted from *Ibn Kathīr* : 1/145

Abū Hayān stated in *Al-Baḥr Al-Muḥīṭ*: "The *siḥr* which glorifies other than Allah ﷻ, such as planets and demons is unanimously an act of disbelief, and, therefore, it is unlawful to learn or use. Also, the *siḥr* which intends to kill or separate between a husband and his wife or between two friends, is unlawful to learn or use. Even the *siḥr* which has purposes other than those stated above should not be learnt nor used. In addition, charlatanism, magic and the like must not be learnt because they are part of falsehood; even if they are used as a means of entertainment."

This is a sound view which should be relied on as far as learning *siḥr* is concerned

Difference Between Siḥr, Miracles and Charisma

According to Al-Māzarī, the difference between *Siḥr*, Miracle and Charisma is that *siḥr* is achieved through much efforts, by talking and doing things. Charisma does not require such an effort, and a miracle surpasses charisma in terms of challenge.¹

According to Al-Ḥāfiẓ Ibn Ḥajar, there is a consensus that *siḥr* only comes from a disrespectful person, and that a charisma does not appear on a disrespectful person. Al-Ḥāfiẓ Ibn Ḥajar also stated that one should be aware of the character of the person associated with the extraordinary. If, for instance, the person in question adheres to the principle of *Sharʿa* and shuns the serious sins, then the extraordinary acts he performs are classed as charisma; otherwise it is an act of *siḥr* because it comes from one of its categories such as

the assistance of demons.¹

Warning

People are sometimes puzzled by the fact that although a person may not be a magician, although he may be a serious sinner, an innovator or a tomb-worshipper; and yet extraordinary things can still happen to him. The truth is that the extraordinary things that happen to him are the result of the assistance of demons, who beautify to people this person's *bid'a* so that people follow it and discard the *sunna*.

¹ *Iʿānāt Ibn Kathīr* : 1/145

¹ Quoted from *Rawāʿiʿu Al-Bayān* : 1/85

Chapter Six: How to Treat Sihr

1 *Sihr al-tafriq* (separation):

- a) Its symptoms
- b) Its treatment
- c) Practical cases
- d) A *Jinn* called Shaqwān
- e) A *Jinn* puts *sihr* inside the pillow
- f) The latest case the author has treated.

2 *Sihr al-mahabba* (love)

- a) Its symptoms
- b) How does it happen?
- c) Its side effects
- d) Lawful *sihr*
- e) Its treatment
- f) A man guided by his wife's bridle

3 *Sihr al-takhyil* (false appearance of objects)

- a) Its symptoms
- b) How to treat it
- c) A practical case for its treatment

4 *Sihr al-Junūn* (lunacy)

- a) Its symptoms
- b) Its treatment
- c) A practical case for its treatment

5 *Sihr al-khumūl* (lethargy):

- a) Its symptoms
- b) Its treatment

6 *Sihr al-hawāṭif* (hearing voices)

- a) Its symptoms
- b) Its treatment

7 *Sihr al-maradh* (being ill)

- a) Its symptoms
- b) Its treatment
- c) Practical cases for its treatment

8 *Sihr an-nazil* (bleeding)

- a) How does it happen?
- b) Its treatment
- c) Practical cases for its treatment

9 *Sihr* of impeding a marriage:

- a) Its symptoms

- b) Its treatment
- c) A practical case for its treatment
- d) Important information on *sihr*

In this chapter, I shall discuss some types of *sihr* in terms of their effect on a person and the treatment of each type with the Qur'ān, Sunna and invocations of Allah. However, I would like to draw the reader's attention that in this and other chapters on treatment, there are some methods which are not confirmed by the Prophet in treating some special cases. They are, nevertheless, included in general principles confirmed by the Qur'ān and Sunna. For example, you will find that the treatment of a disease with a verse of the Qur'ān is included in the verse

﴿And We send down, of the Qur'ān, that which is a healing and a mercy to the believers...﴾ (17:82).

Some scholars hold that the verse refers to healing of psychological diseases such as suspicion, polytheism, immorality; while others are of the opinion that *healing* in this context is both mental and physical.

Another evidence which is not only clearer, but is also a basic constituent, in this respect is the hadīth quoted by 'Ā'isha, when the Prophet ﷺ came home to find a woman treating her with *ruqya*, and said: 'Treat her with the Book of Allah (the Qur'ān)'

A close examination of this hadīth reveals that the Prophet's ﷺ statement is general; not confined to any specific verses or chapter of the Qur'ān. This proves that the entire Qur'ān is a healing. Furthermore, practical experience has shown time and again that the Qur'ān is not only a healing to *sihr*, insanity and jealousy, but also to physical illnesses.

One might argue that there should be specific evidence from every verse we choose from the Qur'ān for the purpose of healing a

patient. One might also argue that one should wait until confirmation comes from a hadīth that the Prophet ﷺ healed such an illness with such a verse. In response to this argument, we say that the Prophet ﷺ laid down a general rule for every *ruqya*. It is reported in Sahih Muslim that some people asked the Prophet ﷺ: 'O Allah's Messenger! We used to do *ruqya* during the Pre-Islamic period of ignorance.' The Prophet ﷺ said, 'Tell me about your *ruqyas*. For there is no harm in a *ruqya* as long as it does not contain words of polytheism.'¹

According to this hadīth, we are allowed to adopt *ruqyas* from the Qur'an, Sunna, invocations of Allah or the like; or even *ruqyas* which belonged to the pre-Islamic period, provided they do not contain a language of polytheism.

1. Sihr of Separation

Allah ﷻ says: ﴿ and they follow what the Satans recited over Sulaymān's Kingdom. Sulaymān disbelieved not but the Satans disbelieved, teaching the people sorcery, and that which was sent down upon Babylon's two angels, Harut and Marut; they taught not any man, without they said, 'We are but a temptation; do not disbelieve.' From them they learned how they might divide a man and his wife, yet they did not hurt any man thereby, save by the leave of Allah, and they learnt what they hurt them and did not profit them, knowing well that whosoever buys it shall have no share in the world to come; evil then was that they sold themselves for; if they

had but known.﴾ (2:102)

Jabir ؓ reported that the prophet ﷺ said: "Iblīs would lay his throne on water and would send his brigade of demons. The lowest among them in rank is the one who is most notorious in stirring up *fitna*. One of the demons would, after a mission, come and say to Iblīs, 'I have done so and so.' Iblīs would reply, 'You have not done anything.' Another one would come and say: 'I have not left such and such person until I separated him from his wife.' Iblīs would come closer to his demon and say, 'How good you are'!"

Definition of Sihr of Separation

It is a *sihr* which aims to separate between two spouses, or stir up hatred between two friends or two partners.

Types of Sihr of Separation

1. Separating a person from his/her mother
2. Separating a person from his/her father
3. Separating a person from his/her brother
4. Separating a person from his/her friend
5. Separating a person from his/her business partner
6. Separating a person from his/her spouse. This is the most dangerous and prevalent type.

¹ Muslim in *An-Nawawī* : 17/157

¹ Muslim : The Book of As-Salām (64), and in *An-Nawawī* : 14/187

Symptoms of Sihr of Separation

- 1 A sudden change in attitude from love to hate.
- 2 A great deal of suspicion is aroused between the two people concerned
- 3 No excuses are accepted by either party, even if one of them is in the wrong
- 4 Exaggerating the causes of disputes between two people, even though they may be trivial
- 5 Changing the mental image that a woman may have of her husband, or changing the mental image that a man may have of his wife; so that the man would see his wife in an ugly way, even though she were beautiful. In reality, it is the demon who is entrusted with the task of performing this type of *sihr* is the one who would appear to the husband in her person, but in an ugly way. By the same token, the woman would see her husband in a horrible way

- 6 The person affected by *sihr* hates anything the other party does.
- 7 The person affected by *sihr* hates the place in which the other party stays. For instance, a husband may be in good mood when he is outdoors, but when he returns home, he feels quite depressed

According to Al-Hāfiḍ Ibn Kathīr, the cause of separation between two spouses through this *sihr* is that each of them appears to the other as an ugly or ill-mannered person.¹

¹ *Iʿfṣār Ibn Kathīr* : 1/144

How does the sihr of separation take place?

A person goes to a sorcerer and requests that a certain person be separated from his wife. The sorcerer would ask his client to provide the name of the person and that of his mother, and traces of the person's smell from his/her hair, garment or handkerchief etc. If this is too difficult to obtain, the sorcerer would perform *sihr* on some water, then ask his client to spill it along the way which that person normally uses. If person crosses the place of water, then he/she would be affected by *sihr*. Another way of doing it is by adding the water into his food or drink.

Treatment

There are three stages of treatment:

First Stage: Pre-treatment Stage

Providing a setting of true faith, by removing pictures from the place of treatment so that angels may enter it

Taking any talisman from the patient and burning it

There should be no music in the place of treatment

The place of treatment should be devoid of any unlawful act, such as men wearing gold, women without *ḥijāb*, or anyone smoking

Lecturing the patient and his family on *al-ʿaqida* so that their hearts are cleansed from any attachment to anything other than Allah ﷻ

Diagnosing the case by asking the patient some questions to check for the existence of symptoms, or most of them:

- 1 Do you sometimes see your wife in an ugly way?
- 2 Do you dispute over trivialities?
- 3 Do you feel relaxed outdoors, and very depressed at home?
- 4 Does anyone of you feel uncomfortable during sexual intercourse?
- 5 Does anyone of you feel nervous during sleep or have nightmares?

Continue asking questions, and if the patient has two or more symptoms, resume your treatment

- 1 Do *wudhū'* before starting treatment ask people who are with you to do the same
- 2 If the patient is a female, do not start treatment until she covers her hair and body, and fastens her garments well so that her body is not revealed during the process of treatment
- 3 Do not treat a woman whose face is uncovered who is wearing perfume or has anicured nails
- 4 Do not treat a woman unless one of her *maḥārim* (unlawful persons to marry) is present
- 5 Do not allow anybody to be present apart from her *maḥārim*.
- 6 Recite: *lā ḥawla wa lā quwwata illā billāhi* and *Inu billāhi jall wa 'alā*

Second Stage: Treatment

Put your hand on the head of the patient and recite the following *ruqya'* loudly in his/her ears:

1. Al-Fāṭḥa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 الرَّحْمَنِ الرَّحِيمِ
 إِلَهِكَ تَعَبُدُ وَإِيَّاكَ نَسْتَعِينُ
 الصِّرَاطَ الْمُسْتَقِيمَ
 عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ

'Aūdhu billāhi mina shayṭāni rajīmī min ḥamzihī wa naḥkhihī wa naḥthihī, Bismillāhi-rahīmānir-rahīm, al-ḥamdu lillāhi rabbi-l-'ālamīn, ar-rahmānī rahīm māllikī yawmi-dīn 'iyyāka na' budu wa 'iyyāka nastīn 'ihdina ṣirāṭa-l-mustaqīm ṣirāṭa-ladīna an'amta 'alayhim ghayr-l-maghḍūbi 'alayhim wa lā ḍāllīn,

1 Please note reference to this *ruqya'* will be repeated hereinafter as 'the *ruqya'* of *'ruqya'*'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ اللَّهَ يَقُولُ الْحَقَّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ السُّحْرُ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ مِنْ أَمْرِ رَبِّهِمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ الْمَمْلُوكِينَ

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ الْمَمْلُوكِينَ

هُمُ الْمُفْلِحُونَ

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

«Bismillahi rahmāni rahīm, alif lām mīm, Zālika-ikhtābu lā rayba fihi, hudai-lilmuttaqīn, al-laḍīna yu'minūna bilghaybi wa yuqīmūna-ṣalāta, wa mimma razaqnahum yunfiqūn, wal-laḍīna yu'minūna bimā 'unzila 'ilayka wa mā 'unzila min qablika, wa bil'ākhirati hum yuqinūn, 'ilā'ika'alā hudan mir-rabbihim wa 'ilā'ika humul-muflihūn 'Innal-ladīna kafarū sawā-'un 'alay-him 'a-'an-zartahum 'am lam tunzirhum lā yu'-minūn»

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَنَ وَمَا كَفَرُوا سُلَيْمَنَ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ مِنْ أَمْرِ رَبِّهِمْ إِنَّ السِّحْرَ يُعَلِّمَانِ مِنْ أَحَدٍ حَقِّ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

(to be recited several times)

'A'ūdū billahi mina shayṭāni rajīm, «wat-taba'ū mā tattilū shayāṭīnu 'alā mulki sulaymāna, wa mā kafara sulaymānu wa lākinna shayyāṭīna kafarū, yu' alimūnan-nāsas-sihra wa mā 'unzila 'alā-lmalakayni bibābīla hārūta wa mārūta, wa mā yu'allimāni min aḥadin hattā yaqūlā innamā nahnu fitnatun falā takfur, fayata'allamūna minhumā mā yufarriqūna bihi baynal-mar'i wa zawjihi, wa mā hum bidhārrīna bihi min aḥadin 'illā bi'dniil-lāh, wa yata'allamūna mā yadhurruhum wa lā yanfa'

uhum, wa laqad 'alimū lamani-shitarahu mā lahu fi-l'ākhirati
min khalāk, walabi'sa mā sharaw bihi 'anfusahum law kānū ya'
lamūn)

4 Al-Baqara: 163-4

وَاللَّهُمَّ إِنَّكَ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾
إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ
مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْبَاهُ بِالْأَرْضِ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا أَنْتَ يَلْقَوْنَ فِيكَ الْغَايِبُ ﴿١٦٤﴾

'A'ūdū billahi mina shayṭāni rajīm, «Wa 'ilāhukum 'ilāhun
wāhidun lā 'ilāha 'illā huwwar-rahmān-ur-rahīm Inna fi khalqis-
samāwāti wal-ardhi wa-khtilāfil-laili wan-hari wal-fulkhil-lati tajrī
fil-bahrī bimā yanfa'un-nāsa wa mā 'anzalah-lāhu minas-samā'i
min mā'in fa'ahyā bihi-l'ardha ba'da mawtibā, wa baththā fihā
min kulli dābbatin, wa taṣrīfir-riyyāhi was-sahābil-musakhari
baynas-samā'i wal-ardhi la'āyātin liqawmin ya' qilūn »

5 'Āyatul-kursiy (Al-Baqara:255)

﴿٢٥٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْعَزِيزُ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

'A'ūdū billahi mina shayṭāni rajīm, «'Allahu lā 'ilāha 'illā huwwa
'al-hayy-ū-qayy lā ta'khūduhu sinatun wa lā nawm lahu mā fis-
samāwāti wa mā fil-'ardhi, man dal-ladī yashfa'u 'indahū 'illā
bi'idnihi ya' lamu mā bayna 'aydihim wa mā khalfahum wa lā
yuhitūna bishay'in min 'ilmihi 'illā bimā shā'a wasī'a
kursiyyuhus-samāwāti wal-'ardh, wa lā ya'ūdūhu ḥifzuhumā
wa huwwal-'aliyyul-'azīm »

ءَاَمَنَ الرَّسُولُ بِمَا أُنزِلَ

إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ
اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ طَوَّعْنَا وَأَغْفِرْنَا وَارْحَمْنَا
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

'A'ûdu billahi mina shaytânî rajîm, ('âmanar-rasûlu bimâ 'unzila
'ilayhi mir-rabbîhi wal-mu'minûn, kullun 'âmana billahi wa
malâ'ikatîhi wa kutubîhi wa rusulîhi, lâ nufarîqu bayna 'ahadin
mir-rusulîhi wa qâlu sami' nâ wa 'atâ' nâ ghufirânaka rabbanâ
wa 'ilaykal-masîr Lâ yukallîful-lâhu nafsan 'illâ wus' ahâ lahâ mâ
kasabat wa 'alayhâ maktasabat, rabbanâ lâ tu'akhiðnâ 'in-
nasînâ 'aw akhþâ'nâ, rabbanâ walâ tahmil 'alaynâ 'isran kamâ
hamaltahu lâladîna min qablinâ, rabbanâ wa lâtu hammilnâ
mâ lâ îqatalanâ bih, wa'fu'annâ waghfirfanâ warhamnâ 'antâ
mawlânâ fansumâ 'alâl-qawmil-kâfirîn.)

شَهِدَ

اللّٰهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الَّذِينَ عِنْدَ
اللّٰهِ لَإِيسْلَمُهُ وَمَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَيْنَهُمْ وَمَنْ يَكْفُرْ بَيِّنَاتٍ
اللّٰهُ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

'A'ûdu billahi mina shaytânî rajîm, ('Shahidal-lâhu 'annahu lâ
'ilâha 'illâ huwwa wal-malâ'ikatu wa 'ûlul-'ilmi qâ'imân bil-qisṭ,
lâ 'ilâha 'illâ huwwal-'azîzu-lîh akîmu, 'innad-dîna 'indallâhi 'al-
'islâmu, wamakhtalafal-ladîna 'ûtul-kitâba 'illâ min ba' dimâ
jâ'ahumul-'ilmu baghyan baynahum wa man yakfur
bi'âyâtillâhi, fa'innal-lâha sarî' ul-'hisâb.)

﴿١١٧﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا
يَأْكُونَ ﴿١١٨﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٩﴾ فغلبوا
هَٰذَا لِكَ وَأَنْقَلَبُوا صَغِيرِينَ ﴿١٢٠﴾ وَأَلْقَى السَّحَرَةُ سِحْرَ بَدِينِ ﴿١٢١﴾
فَأَلَّوْا أَمْتًا رَبِّ الْعَالَمِينَ ﴿١٢٢﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٣﴾

'A'ūdū billahi mina shayṭāni rajīm, «wa 'awh aynā 'ilā mūsā 'an
'alqī 'asaka fa'idā hiyya talqafu mā ya'fikūn. Fawaqa' al- haqqu
wabaṭala mā kānū ya'lamūn. Fa ghubibū hunālika wan-qalabū
ṣāghirīn Wa 'ulqiyas-saharatu sājidīn Qālū 'āmannā birabbīl-
ālamīn, rabbi mūsā wa hārūn.»

These verses must be repeated several times, especially the verse:

﴿wa 'ulqiyas-saharatu sājidīna.﴾

إِنَّا رَبُّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ أَسْرَوَىٰ عَلَى الْعَرْشِ يَغْشَى السَّمَاءَ الْوُثْقَى
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرٍ ۚ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ
وَالْأَمْرُ يُبَارَكُ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ أَدْعُوا رَبَّكُمْ تَضَرُّعًا
وَخُفْيَةً ۚ إِنَّهُمْ لَا يَحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

'A'ūdū billahi mina shayṭāni rajīm, «inna rabbakumul-lāhul-ladī
khalaqas-samāwāti wal-'ardhi fī sittati 'ayyāmin thumma-stawā
'alāl-'arshi, yughshīl-laylan-nahāra yaṭjubūhu hathithan wash-
shamsa wal-qamara wan-nuja musakharātin bi'amrihi 'alā lahul-
khalqu wal-'amru tabarāk'al-lahu rabbul-'ālamīn, id'ū rabbakum
tadharu' an wa khufiyatan 'innahu lā yuhibbul-mu' tadīn, wa lā
tufsidū fil-'ardhi ba' da 'iṣlāh ihā wad-'ūhu khawfan wa ṭama' an
'inna rahmata allahi qarībun minal-muḥ-sinīn.»

فَلَمَّا أَلْقَا قَالَ

مُوسَىٰ مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾

'A'ūdū billahi mina shayṭāni rajīm, (Falamā alqaw, qāla mūsā
mā ji'tum bihiṣ-siḥru, 'innal-lāha sayuḥṭiluhu. 'innal-lāha lā
yuṣlihu 'amalal-mufsidin. Wa yu hiqqul-lāhul-ḥaqqā bikalimātihi
wa law karihal-mujrimūn)

These verses must be repeated several times , especially the
verse:

﴿ 'innal-lāha sayuḥṭiluhu ﴾

وَأَلْقَ مَا فِي يَمِينِكَ تَلَقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا
كَيْدٌ سَحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ اتَىٰ ﴿٦٩﴾

'A'ūdū billahi mina shayṭāni rajīm, (Wa 'alqi ma fi yaminika
talqaf ma sana'u, Innamā ṣana' ū kaydu sāḥirin wa lā yufliḥus-
sāḥiru ḥaythu 'atā.)
(to be repeated several times)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَشًا وَعَدْنَاهُمْ
إِنَّا لَا نُرْجِعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا
هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا
آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ ﴿١١٧﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

'A'ūdū billahi mina shayṭāni rajīm, (ʾafahasibtum 'annamā

khalaqnākum 'abathan wa 'annakum 'ilaynā lā turja'ūn,
fata'ālāi-lāhu-lmalikul-ḥaqqu lā 'ilāha 'illā huwwa rabbul-
arshil-karīmī, wa man yad'u ma'al-lāhi 'ilāhan 'ākharā lā
burhāna lahu bihi, fa'innamā ḥisābuhu 'inda rabbīhi, 'innahu lā
yufliḥul-kāfirūn, wa qur-rabbī-ghfir war-ḥam wa 'anta khayrur-
rāḥimīn)

13 As-ṣāffāt: 1-10

وَالصَّافَّاتِ صَفًّا ۝١ فَالَّذِينَ يَزِجْنَ زَجْرًا ۝٢ فَالَّتِي لَبَّتِ ذِكْرًا ۝٣
إِنَّ إِلَهُكُمْ لَوَاحِدٌ ۝٤ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
الْمَسْرِقِ ۝٥ إِنَّا رَأَيْنَا السَّمَاءَ الدُّنْيَا بِبَيْتَةِ الْكُوكَبِ ۝٦ وَحَفِظْنَا
مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ۝٧ لَا يَسْمَعُونَ إِلَى التَّلَا الْأَعْلَى وَيَقْدِفُونَ
مِنْ كُلِّ جَانِبٍ ۝٨ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝٩ إِلَّا مَنْ خَطِفَ
الْخُطْفَةَ فَاتَّبَعَهُ، يَشَآءُ نَاقِبٌ ۝١٠

'A'ūdū billahi minā shayṭāni rajīm, (Waṣ-ṣāffāti ṣaffan, faẓ-
zājirāti zajran, fat-tāliyyāti ḍikran, 'inna 'ilāḥakum lawāḥid,
rabbus-samawāti wal-'ardhi wa mā baynahumā wa rabbul-
mashāriq, 'innā zayyānnās-samā'ad-dunyā bizīnātil-kawākibi,
wa ḥifẓan min kulli shayṭānin mārid, lā yasmma' ūna 'ilal-
mala'il-a'lā, wa yuqḍafūna min kulli jānibin, duḥūran wa lahum
'aḍābun wāṣib, 'illā man khaṭifal-khaṭfata fa 'atba' ahu
shihābun thāqib)

14. Al-'Aḥqāf: 29-32

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا
حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّذَرِّينَ
۝٢٩ قَالُوا يَنْقُومُنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ
۝٣٠ يَنْقُومُنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ، يَغْفِرَ لَكُمْ مِّن
ذُنُوبِكُمْ وَيُخْرِجَكُمْ مِّنْ عَذَابِ الْيَمِّ ۝٣١ وَمَنْ لَا يُحِبِّ دَاعِيَ اللَّهِ
فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ
فِي ضَلَالٍ مُّبِينٍ ۝٣٢

'A'ūdū billahi minā shayṭāni rajīm, (Wa 'iḍ ṣarafnā 'ilayka
nafaran minal-jinni yastami' ūnal-qur'āna, falamā ḥadharūhu
qālū anṣitū, falamā quḍiyya wal-law 'ilā qamihim muniḍrin, qālū
yā qawmanā 'innā sami' nā kitāban 'unzila min ba' di mūsā
muṣaddiqan limā bayna yadayhi, yahdī 'ilāl-ḥaqqi wa 'ilā tarikin
mustaqīm, yā qawmanā 'ajībū dā' ḥiyyal-lahi wa 'āminū bihi
yaghfir lakum min ḥunūbikum wa yujrikum min 'aḍābin 'alim wa
man lā yujīb dā' iyyal-lahi falaysa bimūjizin fil-'ardhi wa laysa
lahu min dūnihi 'awliyyā' ūlā'ika fi dhalālin mubīn)

لَوْ أَنزَلْنَاهَا هَذَا

الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
اللَّهِ وَتِلْكَ الْأَمْثَلُ لِنَاسٍ لَّعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ
هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾
هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
يُسَبِّحُ لَهُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

'A'ûdu billahi mina shaytânî rajim, «Law 'anzalnâ hadâli-
qur'âna' alâ jabalin lara'aytahu khâshi' an mutaşaddi'an min
khashyatil-lahi wa tilkal-amthâlu nadhrîbuhâ lîn-nâsi la'
allahum yatafakkarûn, huwwal-lahu-l-qađî lâ 'ilâha 'illâ huwwa'
âlimul-ghaybi wash-shahâdati huwwar-raḥmān-rahîm,
huwwal-lahu-l-qađî lâ 'ilâha 'illâ huwwal-malikul-
quddusu, 'assalâmul-mu'minu-lmuḥayminu-l'azîzul-jabbâru-l-
mutakabbiru, subḥānal-lahi 'ammâ yushrikûn, huwwal-lahu-
lkhâliqu-lbârî'ul-muṣawwiru lahu-l-'asmâ'ul-ḥusnâ, yusabbihu
lahu mâ fis-samâwâtî wal-'ardhi wa huwwal-'azîzul-ḥakîm »

يَتَمَعَّرُ الْجِنُّ وَالْإِنْسُ فِي أَنْتَقَطَعْتُمْ

أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا وَلَا تَنْفُذُوا
إِلَّا بِإِذْنِ رَبِّكُمْ ﴿٣٣﴾ فَيَأْتِي السَّمَاءَ بِدُحَانٍ مُّبِينٍ ﴿٣٤﴾
فَيَأْتِي السَّمَاءَ بِدُحَانٍ مُّبِينٍ ﴿٣٥﴾ فَيَأْتِي السَّمَاءَ بِدُحَانٍ مُّبِينٍ
فَيَأْتِي السَّمَاءَ بِدُحَانٍ مُّبِينٍ ﴿٣٦﴾

'A'ûdu billahi mina shaytânî rajim, «Yâ ma' sharal-jini wal-insi
'ini-etaşat-tum 'an tanfuđu min 'aqtâris-samawâtî wal-'ardhi
tanfuđû lâ tanfuđûna 'illâ bisulţân, fabi'ayyi 'âlâ'î rabbikumâ
tukađibân, yursalu 'alaykuma shuwwâzun min-nârin wa nu
hâsun falâ tantaşîrân Fabi'ayyi 'âlâ'î rabbikumâ tukađibân »

قُلْ أَوْحِيَ إِلَى أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا
عَجَبًا ① يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ②
وَأَنَّهُ تَعَلَّى جَدُّ رَبْنَا مَا اتَّخَذَ صُحْبَةً وَلَا وَلَدًا ③ وَأَنَّهُ كَانَ
يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ④ وَأَنَّا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ⑤ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ⑥ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ
اللَّهُ أَحَدًا ⑦ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلْتَمَتٍ حَرَسًا
شَدِيدًا وَشُهَبًا ⑧ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمِيعِ فَمَن
يَسْتَمِعُ الْآنَ يَجِدْ لَهُ شُهَبًا بَارِصًا ⑨

'A'ûdu billahi minna shayṭāni rajīm, «Qul 'ûhiyya 'ilayya 'annahu-
stama'a nafarun minal-jinni faqālū 'innā sami' nā qur'ānan '
ajaban yahdī 'ilā-rushdī fa'āmannā bihi wa lan nushrika
birabbīnā 'aḥadā, wa'annahu ta' ālā jaddu rabbīnā ma-
takhaḍa ṣaḥ ibatan wa lā waladan, wa 'annahu kāna yaqūlu
safiḥunā ' alāl-lahi shaṭaṭā, wa 'annā ḡanannā 'a-lan taqūlāl-
'insu wal-jinnu ' alāl-lahi kaḍībā, wa 'annahu kāna rijālun minal-
'insi ya'- ūḍūna birijālīn minal-jinni faẓāḍūhum rahaḡā, wa
'annahum ḡannū kamā ḡanantum 'al-an yab' athal-lahu '

aḥadā, wa 'annā lamasnās-samā'a fawjadnāhā mulī'at
ḡarasan shadīdan wa shuhubā, wa 'annā kunnā naq'-udu
minhā maḡā' ida lis-samī, faman yastami' il-āna yajid lahu
shihāba-raṣadā)'

18 Al-Ikhlāṣ (Qur'ān:112)

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَكِدْ
وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

'A'ûdu billahi minna shayṭāni rajīm, «Bismillahir-rahmānir-rahīm,
qul huwwal-lāhu aḥad 'allāḡus-samad, lam yalid wa lam yulad
wa lam yakun lahu kufu'an aḡad.)'

19 Al-Falaq (Qur'ān:113)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِن شَرِّ مَا خَلَقَ ② وَمِن
شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِن شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ④ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

'A'ûdu billahi minna shayṭāni rajīm, «Bismillahir-rahmānir-rahīm,
qul 'a'ûdu birabbil-falaq min sharri mā khalaḡa wamin sharri-

naffāthāti fil-'uqad wa min sharri ḥāsidiñ 'iqā ḥasad.)

The part

(wamin sharrin-naffāthāti fil-'uqad)
must be repeated several times

20 'An-nās (Qur'ān:114)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ①
مَلِكِ النَّاسِ ②
إِلَهِ النَّاسِ ③
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④
الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ⑤
مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

*'A'ūdū billāhi mina shayṭāni rajīm, (Bismillāhir-rahmānir-rahīm,
qul 'a'ūdū birabbīn-nāsi malikīn-nāsi 'ilāhīn-nāsi, min sharri-
waswāsil-khannāsil-laḥī yuwaswisu fi ṣudūrin-nāsi minal-jinnati
wan-nās)*

After this *ruqya*, the patient will be in either of the following three conditions:

The First Condition: If the patient should have an epileptic seizure, and the *Jinn* that has been charged with the task of *siḥr* should speak through the patient, then deal with this *Jinn* in exactly the same way as you would treat cases of *al-junūn* (insanity). However, you should ask the *Jinn* several questions among which are:

What is your name? What is your religion? If he is not a Muslim,

invite him to Islam. But if he is, then explain to him that his working for the *sāḥir* is against Islam and unlawful

Ask him the location where the *siḥr* is hidden or buried. But do not believe him until it has been proven that he is telling the truth. If for example, he informs you that the *siḥr* is in a certain place, then send someone to find it. If it is found then he is telling the truth. Remember, the *Jinn* tell many lies.

Ask him whether or not he is the only one entrusted with the task of doing *siḥr*. If he has someone else working with him, then ask him to bring him to you, so that you can talk to him.

Sometimes the *Jinn* tells you: "A certain person (man) has gone to the sorcerer and requested this *siḥr* be done. In this case, the healer should not believe him, as he would want to stir up hostility between people, and his testimony would, in any case, be rejected under Islamic Law, since he is disrespectful. His disrespectfulness is evident, as he works for the soecerer. In this context Allah ﷻ says:

﴿O believers! If a disrespectful man comes to you with a tiding, make clear, lest you afflict a people unwittingly, and then repent of what you have done.﴾ (49:6)

If the *Jinn* should inform you of where the *siḥr* is buried and you have disinterred it, then recite the following verses over some water:

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا
كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿١٦﴾

«*Wa alqima fi yaminika talqaf ma san'ū innamā šana'ū kaydu sāḥirin wa lā yufliḥus-sāḥiru ḥaythu 'ātā*» (20:69)

Take a pot of water and recite the above verses over the water, so that the air exhaled from your recitation reaches the water. Dissolve the *sihr* into the water, be it paper, perfume or otherwise, then pour the water at a distant location. If the *Jinn* says that the patient has drunk the *sihr*, then ask the patient if he feels any pain in his stomach. If he does, then the *Jinn* is telling the truth.

If it is proven that the *Jinn* is telling the truth, try to convince him to get out of the patient and never come back, and tell him that you will invalidate such *sihr*, by Allah's Leave. Afterwards, read the above verses, and the verse (2:102) over the water, and ask the patient to drink from it and to wash himself/herself with it, for few days.

If the *Jinn* says the patient has passed over the *sihr* or it has been done to him through traces of his hair or garments, then recite the above verses over water, and ask the patient to drink from it and wash himself/herself with it, for few days, outside the bathroom, then pour it in a street for instance or in any place outside the washroom until the pain goes. Afterwards, take a covenant from the *Jinn* to leave and never return.

Ask the patient to visit you after a week, and recite the *ruqya* to him

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا
يَأْفِكُونَ﴾ ﴿١٧﴾ فَوْقَ الْحَقِّ وَبَطْلَ مَا كَانُوا يَعْمَلُونَ ﴿١٨﴾ فَغُلِبُوا
هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١٩﴾ وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿٢٠﴾
قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿٢٢﴾

«*wa 'awḥa aynā 'ilā mūsā 'an 'alqi 'aṣaka fa'idā hiyya talqafu mā ya'fikūn, fawaqa' al-ḥaqqu wabaṭala mā kānū ya'malūn, fa gḥulibū hunālika wan-qalabū ṣāghirīn wa 'ulqiyyas-saḥaratu sājidiṇa, qālū 'āmannā birabbih-' ālamīn, rabbi mūsā wa hārūna*» (7:117-122)

فَلَمَّا أَلْقَوْا قَالَ

مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرَ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيَحْقُ اللَّهُ الْحَقَّ يَكْمُنُ فِيهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾

«*Fa-lamma 'alqaw qāla mūsā mā jī'tum bihiṣ-siḥru, 'innal-lāha sayubṭiluhu 'innal-lāha lā yuṣliḥu 'amalal-mufsidīna, wayu ḥiqqu-l-lāhal-ḥaqqu bikalimātihi wa law kariḥal-mujrimūn*» (10:81-82)

again. If he does not feel anything, then the *sihr* has been invalidated. If he should have an epileptic seizure again, then the *Jinn* is a liar and he has not left the patient. Ask him why he does not want to leave. Treat him kindly. If he agrees to leave, then Praise is to Allah, but if he does not, hit him and recite the Qur'an, or use other forms of torture. If the patient does not become epileptic, but feels dizzy or shivers, register *āyat al-Kursiy* repeatedly for an hour in an audiotape and give it to him to listen to, with headphones, three times a day for a whole month:


 اللَّهُ لَا إِلَهَ إِلَّا هُوَ
 الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ
 

«Allahu lā 'ilāha 'illā huwa 'al-hayyu-lqayy lā ta'khuḍuhu sinatun wa lā nawm lahu mā fis-samāwātī wa mā fil-'ardhi, man ḍal-laḍlā yashfa'u 'indahu 'illā bi'idnihi ya' lamu mā bayna 'aydihim wa mā khalfahum wa lā yuḥiṭūna bishay'in min 'ilmihi 'illā bimā shā'a wasī'a kursiyuhus-samāwātī wal-'ardh, wa lā ya'ūduhu ḥifẓuhumā wa huwwal-'aliyyul-'azīm.» (2:255)

Ask the patient to visit you after one month. Recite the same *ruqya* to him/her, and he/she would -by Allah's Leave- have recovered by then. But, if the patient is not cured, repeat the same process by recording the following chapters from the Qur'an (*Aṣ-ṣaffāt*, *Yāsīn*, *Ad-dukḥān* and *Al-Jinn*) and advising him/her to listen to it three times a day, for three weeks. He/she should, by Allah's Leave, recover. If he does not, try to prolong the period of treatment (i.e. listening to the Qur'an).

The Second Condition: During the recitation of *ruqya*, the patient should feel dizzy, shiver or have a very bad headache; but would not become epileptic. In this case, repeat the *ruqya* three times. If he/she should become epileptic, treat him/her as in the first condition. If he/she does not, but his/her shivering or headache begin to ease, then recite the *ruqya* to him/her for a few days, and he/she will recover by Allah's Leave. If the patient does not recover, advise him/her of the following follow-up treatment:

1. Record the chapter *aṣ-ṣaffāt* once and *āyat al-kursiy* several times on an audiotape and ask the patient to listen to it three times a day.
2. Advise him to observe ṣalāt in a group (*ṣalātul jamā'a*).
3. Advise him to say the following supplication 100 times after *ṣalātul fajr*, for one month:

(lā ilāha illāllāh waḥdahu lā sharika lahu lahuḥmuk wa lahuḥamd wa huwwa 'alā kulli shay'in qadīm)

Advise the patient him that the pain may increase during the first ten or fifteen days, but then would abate gradually. By the end of the month, the pain should have gone. Recite the *ruqya* again, and he should, by Allah's Leave, feel no pain, and the *sihr* would have been neutralised. But, the pain may increase throughout the month, and the patient may feel a severe tightening in the chest. In this case,

ask him/her to come back, and recite the *ruqya* to him/her a few times. If the patient, by Allah's Leave, becomes epileptic, use the same treatment as in the first condition.

The Third Condition: The patient may not feel anything during the recitation of *ruqya*. In this case, ask him/her questions in order to determine some or most of the symptoms (these questions are discussed above). If you do not identify any symptoms, assume that this person is neither affected by sorcery nor ill. To ensure that there is nothing wrong with this person, you may recite the *ruqya* three times. If some symptoms exist, and if you repeat the *ruqya*, and, then, he/she does not feel anything – *and this is very rare* – do the following

- 1 Record the chapters *ad-dukhān* and *al-Jinn* on an audiotape and advise the patient to listen to it, three times a day.
- 2 Advise the patient to say (*astaghfirullah*) 100 times or more, everyday
- 3 Advise patient to say (*lā ḥawla wa lā quwwata illā billah*) 100 times or more, everyday

All these steps should be observed for a month, after which time you should recite the *ruqya* and follow the treatment as outlined for the above two conditions

Third Stage: Post-treatment

If the patient recovers through your treatment and feels well, you should praise Allah ﷻ Who has made it possible. You should also feel that you are more in need of Allah's Support, so that He will

assist you in other cases. Do not let yourself be driven by your success in treating cases of sorcery into a state of arrogance and denial of Allah's Support. The following verse indicates that if one shows gratefulness to Allah ﷻ for a blessing, Allah ﷻ gives him more:

﴿And when your Lord proclaimed, 'If you are thankful, surely I will increase you, but if you are thankless My chastisement is surely terrible' (14:7)

Yet, the patient may still be exposed to a renewed *siḥr*. If those who do *siḥr* learn that the patient has sought treatment, they may go to a sorcerer to perform another *siḥr*. In order to avert being afflicted by *siḥr* a second time, the patient should not inform anybody of his recovery. In any case, advise him/her:

1. To observe ṣalāt in a group (*ṣalātul jamā'a*)
2. Not to listen to songs or music
3. To make *al-wudhū'* and recite *āyatul kursi*, before going to bed
4. To say (*bismillāh*) upon doing any task
5. To say:

(*lā ilāha illāllāh waḥdahū lā sharika lah lahu-lmulk wa lahu-l-ḥamd wa huwa 'alā kulli shay'in qadīr*)

100 times after *ṣalātul fajr*.

- 6 To read the Qur'ān everyday, or listen to it if the patient is illiterate.
- 7 To be in the company of pious people
- 8 To observe morning and evening supplications

Examples of the Treatment of the Sihr of Separation

The First Case: A Jinn called Shaqwān

A woman used to hate her husband so much, to the point that the symptoms of *sihr* done to her were obvious. She used to feel uncomfortable not only at home, especially in the company of her husband, whom she would see in a negative way, as if he were a savage beast.

Her husband took her to a healer, and the *Jinn* spoke through her person and said that his presence in the woman was as a result of *sihr*. His mission was to separate this man from his wife. The healer hit him very hard, yet he did not respond. The woman's husband told me that he had been taking his wife to the healer for a month, until the *Jinn* told him to divorce his wife. Unfortunately, the man fulfilled the *Jinn*'s request, and divorced his wife, an initial divorce. Afterwards, he brought her back, and she recovered for a week. But, the *Jinn* returned to her, and this is the reason the man brought her to me. I recited some verses of the Qur'ān over her, then she became epileptic. This is the summary of the conversation which took place between me and *Jinn*.

Me: "What is your name?"

Jinn: "Shaqwān."

Me: "What is your religion?"

Jinn: "Christianity."

Me: "Why did you enter into this woman?"

Jinn: "In order to separate her from her husband."

Me: "I have a proposal for you. If you accept it, then praise is due to Allah. But if you do not, you will have a choice."

Jinn: "Do not tire yourself. I will not go. Her husband already tried by taking her to such and such healer..."

Me: "I did not ask you to get out from her."

Jinn: "What do you want, then?"

Me: "I would like to invite you to embrace Islām. If you accept, then praise is due to Allah. Otherwise, there is no compulsion in religion."

I kept on inviting him to Islām, and after a prolonged debate, he eventually embraced Islām. So, I asked him:

Me: "Have you truly become a Muslim, or are you just tricking me?"

Jinn: "You cannot force me to become Muslim, but I have done it from my heart, but..."

Me: "But what?"

Jinn: "Now, I see before me a group of Christian *Jinn* who are threatening me, and I am afraid they will kill me."

Me: "This is an easy matter. If it is proven to us that you have really become a Muslim, then we will give you a strong weapon which will prevent any of them from coming near you."

Jinn: "Give it to me then."

Me: "No, not until we finish our discussion."

Jinn: "What else do you want?"

Me: "To prove that you have become a true Muslim you should get out of this woman."

Jinn: "Yes, I have become a Muslim, but how can I escape from the *sāḥir*?"

Me: "This is easy, if you agree with us "

Jinn: "Yes "

Me: "Where is the object used for *sihr* then?"

Jinn: "Buried in the backyard of the house where the woman lives. But I cannot exactly determine the place because, there is another *Jinn* employed as a guard over it, and every time the place becomes known, he transfers it to another place."

Me: "For how long have you been working with this *sāḥir*?"

Jinn: "For about ten or twenty years -I have forgotten whether it was ten or twenty- and I have inhabited three women before this lady."

The *Jinn* recounted the story of the three women. When it became clear to me that he was telling the truth, I told him:

Me: "Take the weapon I have promised you."

Jinn: "What is it?"

Me: "*āyatul kursi*: Every time a *Jinn* comes near you, recite it and he will run away from you. Did you memorise it?"

Jinn: "Yes, I memorised it from the women, because she used to recite it often. But, how can I escape from the *sāḥir*?"

Me: "Get out now and go and live in Makka⁶ among the believing *Jinn*"

Jinn: "But, will Allah accept my repentance after all these sins? I have tortured this woman and other women before her, so much."

Me: "Yes, for Allah says: (Say: 'O my people who have been prodigal against yourselves, do not despair of Allah's Mercy; surely He is the All-forgiving, the All-compassionate') " (39:53)

The *Jinn* cried, saying: "When I get out, ask this woman to forgive me for torturing her." He then promised to leave and he did. Afterwards, I recited some of verses of the Qur'ān over some water and I asked the woman's husband to sprinkle it on their backyard. After quite a long while, the man informed me that his wife was well. The woman's recovery was not due to me, but everything was from Allah ﷻ

The Second Case: A Jinn Placed Sihr Inside a Pillow

A woman's husband came to me and said: "I have been involved in severe squabbles with my wife. She hated me and cannot bear to hear a word I say, and she wants to separate from me. She feels relaxed at home when I am not there, but once I walk in, she becomes agitated as if her body were burning with anger."

When the woman first heard the *ruqya*, she felt that her limbs became numb, her chest became tight, and she got a headache. However, she did not become epileptic. I gave her an audiotape with some verses on it and advised her to listen to them for a period of forty five days, and that they revisit me. After forty five days, her husband visited me and said that something amazing had happened.

"Something good", I wondered.

He replied: "After forty days, my wife became epileptic and the *Jinn* spoke through her person, saying, 'I would inform you of everything provided that you do not go back to that healer. My presence in this woman was the result of *sihr*: If you want to know whether I am telling the truth or lying, bring that pillow -he pointed to a pillow in the room- and open it. You will find the object of *sihr* therein.' They opened the pillow and, in fact, found pieces of paper with writings

and figures on them. The *Jinn* said to them: 'Burn them, so that the *sāḥir* would be neutralised. Now, I will get out of her and never come back, but on condition that I appear to her to shake hands with her.' The man replied, 'alright!' The woman awoke and stretched her hand as if she were greeting someone.

When the man finished the story, I told him that he had made a mistake by letting the *Jinn* shake hands with his wife because, it is unlawful. It is confirmed by the hadith that the Prophet ﷺ forbids a man to shake hands with a strange woman.

After a week, the woman became ill again, and he brought her to me; and hardly had I said (*qul a'uzu billahi mina shayṭāni rajīm*) than the woman became epileptic, and the following conversation between me and the *Jinn* took place:

Q: "You liar, why did you come back?"

A: "I will tell you everything, but do not beat me."

Q: "Alright!"

A: "Yes, I lied to them, and it was me who placed the pieces of paper inside the pillow so that they would believe me. I did not get out of her."

Q: "So, you are tricking them?"

A: "What can I do when I am tied up to her body through *sāḥir*."

Q: "Are you a Muslim?"

A: "Yes."

Q: "A Muslim should not work with a *sāḥir*, because it is unlawful, and *sāḥir* is among the serious sins. Do you want to go to Paradise?"

A: "Yes, I want to."

Q: "Then, leave this *sāḥir*, and go and worship Allah ﷻ with the

believers because, the path of *sāḥir* is a path of misery in this life, and hell in the hereafter."

A: "How can I do that while the *sāḥir* controls me?"

Q: "Yes, he controls you with your sins, but if you sincerely repent, Allah will not give him the opportunity to control you anymore: (And Allah will not grant the unbelievers any way over the believers) (4:141)"

A: "I now repent. I will get out and never return." He made a promise to Allah ﷻ not to return and then left.

Al-hamdu lillah waḥdahū wa lā ḥawla wa lā quwwata illā billah. After a while, the woman's husband came to me and said that his wife was well.

The Third Case: This is the last case I treated before writing the present book

A man brought his wife for treatment, saying: "She hates me and does not want to be with me, despite the fact that I love her. This hatred came suddenly, without any prior symptoms."

After listening to the *ruqya*, she became epileptic, and the following conversation took place between me and the *Jinn* who spoke through her person:

Q: "Are you Muslim?"

A: "Yes, I am."

Q: "Why do you possess this woman?"

A: "I came through *sihr* done against her by a woman, who placed it inside a bottle of perfume which was with her. I used to stalk her for a while, until one day a thief broke into the house, the woman (i.e. the present patient) was frightened and so I entered into her."

It is worth mentioning, in this context, that the *sāḥir* would send a *Jinn* to stalk the targeted person for a while, waiting for the right time to come. There are four occasions when a *Jinn* may enter a person:

- 1 Extreme fear
- 2 Extreme anger
- 3 Extreme unawareness
- 4 Indulgence in pleasure

If a person is in one of the above states, the *Jinn* would be able to enter. However, if a person invokes Allah ﷻ and is clean (in a state of *wuḍhū*), then Satan cannot touch him. According to what most of the *Jinn* told me, if they were truthful, if a person invokes Allah ﷻ at the time a *Jinn* is about to enter in him, that *Jinn* burns. Therefore, the moment of the *Jinn's* entry into a person is one of the most difficult experiences in the life of the *Jinn* himself.

A: "This woman is a good and humble person."

Q: "Then, get out of her for the sake of Allah's obedience and do not come back."

A: "Provided that her husband divorce the other woman."

Q: "Your condition is rejected. Get out or we will harm you."

A: "Alright, I will get out."

He got out, and all praise is due to Allah ﷻ. I further explained to the woman's husband that the *Jinn's* story of a woman who did the *sihr* against his wife, was a fabrication because the *Jinn* tell lies in order to cause divisions between people. I advised him not to believe what the *Jinn* had said.

The Fourth Case: A Jinn Wanted to Enter Into a Healer

One healer said: "A man brought his wife for treatment and said that his wife hated him very much and felt relaxed at home, during his absence."

When I asked few questions, it appeared to me, from the symptoms she had that she suffered from *sihr* of separation. After listening to the *ruqya*, a *Jinn* spoke in her person. Here is a summary of our dialogue:

Q: "What is your name?"

A: "I will not tell you my name."

Q: "What is your religion?"

A: "Islām."

Q: "Do you think it is lawful for a Muslim to torture a Muslim?"

A: "I love her, and I am not torturing her. All I want is that her husband should keep away from her."

Q: "You want to separate them, don't you?"

A: "Yes."

Q: "You cannot do that. Get out of her, for the sake of Allah's

obedience *

A: "No, I love her."

Q: "But she hates you "

A: "No, she loves me "

Q: "You are a liar She hates you and that is why she has come here to get you out of her body "

A: "I will not get out "

Q: "Then, I will burn you with the Qur'ān (by reciting verses)."

I recited some verses over her and he screamed.

Q: "Will you get out now?"

A: "Yes, but conditionally "

Q: "What is your condition?"

A: "To get out of her and to enter in your body."

Q: "All right, get out of her and enter into my body if you can "

The *Jinn* waited for a moment then cried

Q: "Why are you crying?"

A: "No *Jinn* can enter into your body today."

Q: "Why?"

A: "Because this morning, you said:

(lā ilāha illāllāh waḥdahu lā sharika lahu lahu-lmuk wa lahu-lḥamd wa huwwa 'alā kulli shay'in qadīr)

100 times.

And the Prophet ﷺ was truthful when he said: "Whosoever says:

(lā ilāha illāllāh waḥdahu lā sharika lahu lahu-lmuk wa lahu-lḥamd wa huwwa 'alā kulli shay'in qadīr)

100 times a day, will have a reward equal to the manumission of 10 slaves, will have ten good deeds added to and ten bad deeds erased from his register, and will be protected by this supplication the Satan throughout the day until the evening. No one is better than he who says this supplication except a man who says more ¹

¹ *Al-Bukhārī: (in Faṭḥ Al-Bārī, 6/338) and Muslim (An-Nawawī 17/17)*

2. Sihr Al-Mahabba / At-Tiwala (Love)

The Prophet ﷺ said: "Ar-ruqā, at-tamā'im and at-tiwala are acts of polytheism"¹

According to Ibn Al-Athīr, at-tiwala is a type of sihr which makes a man love his wife. The reason why this type of sihr is classed by the Prophet ﷺ as an act of polytheism is because those who have it done for them believe that it has an effect and does the opposite of what Allah ﷻ has prescribed.²

I would like to emphasise that the ruqya referred to in the above hadith is the one which seeks the assistance of Jinn and devils and consists of acts classed as polytheistic. However, the ruqya which is based on the Qur'an and lawful supplications of Allah is lawful, according to scholars. It is reported in *Ṣaḥīḥ Muslim* that the Prophet ﷺ was quoted as saying: "There is no harm in using ruqya as a means of treatment provided it does not consist of anything polytheistic".

Symptoms of Sihr of Love

- 1 Excessive love and passion
- 2 Extreme desire to have sexual intercourse
- 3 Impatience of remaining without having sexual intercourse.
- 4 Extreme lust at the sight of one's wife
- 5 Blind obedience to one's wife

¹ Transmitted by Imām Ahmad (1/381), Abū Dāwūd (3883), Ibn Māja (3530) and Al-Hākim (4/418)

² *Ar-Nihāya* : 1/200

How the Sihr of Love Takes Place?

Marital squabbles often happen and are resolved within a short time, and life goes back to normal between a man and his wife. However, a woman who cannot show patience, would immediately go to a sāḥir and ask him to work out a sihr which would let her be very much loved by her husband. This may be due to a defect in her faith, or to her ignorance of the fact that this is unlawful. The sāḥir would ask her to provide a trace of her husband's scent (a handkerchief, cap, piece of cloth or flannel) provided that these items contain the smell of her husband's sweat so they should not be new or clean. The sāḥir would take some threads from these items, blow on them, tie a knot around them, and ask the woman to bury them in a deserted place. The sāḥir would also prepare a spell in water or food -the worst sihr is done in filth or menses discharge- and ask the woman to put it in her husband's food, drink or perfume.

Adverse Effects of Sihr of Love

- 1 Sometimes a man falls ill as a result of this sihr. I even heard that a man was ill for about three years.
- 2 Sometimes the sihr backfires, and the man would hate his wife. This is due to a lack of knowledge of the principles of sihr.
- 3 Sometimes a woman asks the sāḥir to prepare a double-effect sihr which makes her husband love her alone and hate all other women. This results in the man's hating his mother, sisters, maternal aunts, paternal aunts and all female kinship.
- 4 Sometimes the double-effect sihr backfires, and the man ends up by hating all women, even his wife. I knew a similar case in which a man hated his wife and eventually divorced her. The woman

went back to the sorcerer to cancel the sihr, only to find that the sāhir had died

Causes of Sihr of Love

- 1 Marital squabbles
- 2 The woman runs after her husband's wealth, especially if he is rich.
- 3 The woman suspects that her husband is going to marry another woman -although this is lawful under Islamic Law- and there is no harm in it. However, a woman of the present time, especially one influenced by the destructive media, would believe that if her husband wants to marry another woman it means that he does not love her anymore. This is a gross mistake because there are several factors which cause a man to marry up to four women, despite his love of the first wife. There is, for instance, his desire to have many children, his inability to stay without sexual intercourse during his wife's menstruation, during her post-natal bleeding (*damu an-nifās*), or his intention to establish a relationship with a certain family

Lawful Sihr

This is my advice to a Muslim woman that if she wants to enchant her husband, she can do so by:

- Making herself look very beautiful and attractive to her husband, without letting him come across any ugly feature or unpleasant smell in you
- Giving him a nice smile
- Talking to him nicely

- Keeping good company with him
- Safeguarding his wealth
- Taking good care of your children
- Obeying him in all matters, except a matter in which he obliges you to disobey Allah.

However, there is a stark contradiction in our society today, concerning these matters. For example, if a woman is invited to a party at her friend's, she would wear her best dress and her best jewelry as if she were on her wedding night. When she comes back home, she takes off her jewelry and puts it back for the next party or the next visit, whilst her poor husband, who has bought that jewelry and that dress is deprived of enjoying her wearing them. He always sees her in old garments, with the smell of cooking, onions and garlic.

If she were a bit considerate, she would realise that her husband is the one who deserves to see her in such a beautiful appearance. Therefore, when your husband goes to work, try to finish the housework, then wash yourself, make yourself look beautiful and attractive, and wait for him. When he comes back home, and sees a beautiful woman before him, finds dinner ready and a tidy home, his love for you will increase and he will feel very much more attached to you. Hence, this is the lawful form of *sihr*, especially if your intention in making yourself look beautiful is to obey Allah and help your husband abstain from looking at other women. A person who is full up (has eaten food) does not have a desire for food, but a person who is deprived of food has a craving for it.

Treatment of Sihr of Love

1 Recite the *ruqya* mentioned in the second stage (treatment), omitting verse (2:102), and replacing it with (64:14-16):

يَا أَيُّهَا
الَّذِينَ آمَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا
لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَأَنْقَرُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ وَمَنْ
يُوقِ شَحْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

﴿Yā Ayyuhā-l-ādīna āmanū 'inna min azwājikum wa awladikum 'duwwan lakum faḥḍarūhum wa 'in ta' fū wa tafḥūhū wa taghfirū fa'innal-lāha ghafur raḥīm. 'Innamā amwālukum wa awlādukum fitnatun wal-lāhu 'indahū ajrun 'azīm, fa-taqū-lāha mastaf' a'tum wasma'ū wa af'ū wa anfiqū khayran li'anfusikum wa man yūqa shuḥḥa nafsini fa'ulā'ika humul-mufliḥūn.﴾

(You who believe, some of your spouses and children may be your own enemies, so beware of them! Yet if you pardon, condone and forgive, Allah will be Forgiving, Merciful Your wealth and your children are simply a testing. Yet, Allah holds a splendid fee. Heed Allah however you can manage to; hear, obey, and spend money on one another Those who feel secure from their own soul's grasping, will be successful)

2. In most cases, the patient does not become epileptic, but his/her limbs become numb, his/her chest tightens, he/she has a headache or a bad stomachache, especially if he/she happens to have drunk the object of *sihr* (a fluid, for instance, mixed with water or a drink, in general). The patient may also vomit. If he/she feels pain in his/her stomach and wishes to vomit, recite some the following verses of the Qur'ān on some water and tell him/her to drink it in front of you:

وَاحْبِسْ إِلَى مُوسَى أَنْ أَلْقَى عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا
يَأْكُونَ ﴿١٧٨﴾ فَوَقَّعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١٧٩﴾ فَغَلِبُوا
هُنَاكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١٨٠﴾ وَأَلْقَى السَّحَرَةُ سِحْرَ بَنِي
فَالُوءِ أَمَّا رَبِّ الْعَالَمِينَ ﴿١٨١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٨٢﴾

'A'ūḍu billāhi mina shayṭāni rajīm, ﴿wa 'awh aynā 'ilā mūsā 'an 'alqi 'aṣaka fa'idā hiyya talqafu mā ya'fikūn. Fawaqa' al- haqqu wabaṭala mā kānū ya'lamūn Fa ghalibū hunā'ika wan-qalabū ṣāghirīn Wa 'ulqiyas-saharatu sājidīn. Qā'ilū 'āmannā bilrabbi-l-;

فَلَمَّا أَلْقَا قَالَ

مُوسَىٰ مَا جِئْتُم بِهِ السِّحْرَ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيَحْيِىَ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾

'A'ūdū billahī minā shayṭānī rajīm, «Falamā alqaw, qāla mūsā mā jī'tum bihī-siḥru, 'innal-lāha sayubṭiluhu. 'innal-lāha lā yuṣlihu 'amalal-mufsidīn Wa yu hiqqul-lāhul-haqqā bikalimātihi wa law karihal-mujrimūn » (10:81-82)

وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا
كَيْدُ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

'A'ūdū billahī minā shayṭānī rajīm, «Wa alqī māfi yaminak talkaf mā ṣana'ū innamā sana'ū kaydu ṣāḥirīn wa lā yufliḥus-ṣāḥiru ḥaythu ātā » (20:69)

﴿٢٥٤﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

الْحَى الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

'A'ūdū billahī minā shayṭānī rajīm, «'Allahu lā 'ilāha 'illā huwwa 'al-ḥayyu-lqayyum lā ta'khūduhu sinatun wa lā nawm lahu mā fis-samāwātī wa mā fil-'ardhi, man ḍal-ladī yashfa'u 'indahu 'illā bi'iznihi ya' lamu mā bayna 'aydihihī wa mā khalfahum wa lā yuḥiṭūna bi-shay'in min' ilmihi 'illā bimā shā'a wasī'a kursiyuhus-samāwātī wal-'ardh, wa lā ya'ūduhu ḥifzuhumā wa huwwal-'aliyyul-'aẓīm. » (2:255)

If she vomits yellow, red or black substance, then the *siḥr* has been invalidated, and all praise is due to Allah. Otherwise, advise him/her to drink from the water for three weeks or more, until the *siḥr* has been neutralised.

The patient's wife must not learn about her husband's treatment, because she may go to the *ṣāḥir* again and request another spell

An Example of the Treatment of the Siḥr of Love: A Man Guided by his Wife

A patient informed me that he was leading a normal marital life, until few months ago when he began to feel strange.

He said, "I cannot stop thinking about my wife when I am at work, and when I come back home from work, I start looking at her. If I have guests, I would leave them alone, from time to time, in order to see her. I feel extremely jealous for her. I keep a lot of company with her, and it seems as if she were guiding me. When she goes to the kitchen I follow her, when she goes to the bedroom I follow her, and when she tidies the house, I follow her. I do not know what happened to me. If she requests something from me, I would fulfill it straightaway."

I recited some verses of the Qur'ān on some water and ordered him to drink and wash from it, for three weeks, and to visit me immediately after this period, without his wife's knowledge. After three weeks, he came and informed me that things had gone back to normal, but not completely. So, I repeated the treatment, and he eventually recovered.

3: *Siḥr At-Takhyīl* (False Appearance of Objects)

Allah ﷻ says:

(They said, "Moses, will you throw something down or shall we be the ones to throw." He said, "You throw!" So when, they charmed people's eyes and overawed them. They produced a splendid *siḥr*. And We revealed to Moses: 'Cast thy staff'. And lo, it forthwith swallowed up their lying invention. So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled. And the sorcerers were cast down, bowing themselves. They said, 'We believe in the Lord of *al-'Ālamīn* (*Jinn* and mankind), the Lord of Moses and Hārūn.) (7:117-122)

(They said, "Moses, either you will cast (something) or shall we be the first to cast (a spell)? It seemed to him under the effect of their *siḥr* that their ropes and stuff were sliding.) (17:65-66)

Symptoms

- 1 A fixed object would appear to be mobile, while a mobile object would appear to be fixed for the viewer
- 2 A small object would appear large, while a large object would appear small for the viewer
- 3 The false appearance of objects: Under the effect of the magic of Pharaoh's sorcerers, ropes and rods appeared to viewers as real snakes.

How this is Achieved

A magician would show the viewers a familiar object; then with an incantation and the support of some demons, the object would appear in a form other than its real one

Someone told me that one day a magician recited an incantation and made an egg turn at a high speed

Another told me that a magician recited an incantation which made two stones fight like a pair of rams

These are all the tricks a *sāḥir* uses in front of people in order to obtain their money or display his dexterity. Sometimes, he includes this type *siḥr* in other types. In the *siḥr* of separation, for example, a man would see his wife in an ugly image, and in the *siḥr* of love, he would see the opposite. These types of *siḥr* are different from charlatanism, which relies on the rapid movement of hands.

How to revoke it

This type of *siḥr* is revoked with all the supplications which expel the *Jinn* out of a place, in general, such as:

- 1 Announcing the Aḥḍam
- 2 Reciting *āyatul kursi*
- 3 Reciting lawful supplications for the expulsion of the *Jinn* from a place.
- 4 Saying *bismillah*;

provided a person is in a state of *wuḍūʿ*. If you follow these measures and could not revoke the *sāḥir*'s tricks, then he is a magician who relies on the rapid movement hands; and not a *sāḥir*.

An Example of the Treatment of Siḥr At-Takhyīl: A Sāḥir who made the Mushaf (copy of the Qurʾān) Turn Around

Some time ago in a town, there was a magician who used to display his skillful tricks in front of people by making the *mushaf* turn around. One day, he tied the *mushaf* with a string from chapter *Yāsīn* (36), then tied the string to a key, and suspended the *mushaf* in the air. He recited an incantation on the *mushaf* and ordered it to turn right. The *mushaf* turned right in a fast and amazing way. He then ordered it to turn left, and the *mushaf* would stop and turn left in a fast and amazing way; without moving his hands. People saw him do it so many times until they were nearly impressed by his tricks, especially his magic involved the *mushaf*.

What is commonly known among people is the fact that *Jinn* cannot touch the *mushaf*. When I learnt about the man's magic, a friend of mine and I went to see him, I was in my last year at high school, and I challenged him, in the presence of people, to do his tricks with the *mushaf*. People were surprised to hear of such a challenge, because they had seen the magician do his tricks so many times before. As the magician tied the *mushaf* with a string from chapter *Yāsīn* (36), to a key and held the key in his hand in front of the crowd; I instructed my friend to sit at one side of the crowd and to recite *āyatul kursi*, repeatedly, while I sat at the other side and began to recite *āyatul kursi*, silently. When the magician finished reciting his incantation, he ordered the *mushaf* to turn right; but it did not move. He then recited another incantation and ordered it to turn left, but it did not move. Hence, Allah ﷻ humiliated him in front of the crowd:

(Allah will support those who support Him (defending His religion)) and the magician felt small in the eyes of his audience

4: Siḥr Al-Junūn (Lunacy)

Khārija Ibn salāt reported that his paternal uncle went to the Prophet ﷺ and declared his conversion to Islām. On his way back, his uncle passed by a people who had fettered a lunatic in chains. They said: "We were told that your companion (the Prophet ﷺ) has brought good with him. Do you have anything with which to cure our lunatic?" I recited *al-Fātiḥa* and he was cured. They gave me one hundred sheep and then approached the Prophet ﷺ to inform him of it. He asked: "Did you say anything other than this?" I replied: "No." He said: "Take it, for by my life, some would accept in return for a false *ruqya*, but you have done this with a genuine one." According to another narration, "the man cured him by reciting *al-Fātiḥa* for three days, day and night; whenever he finished reciting it, he would gather his saliva and spit."

Symptoms

- 1 Severe absentmindedness and forgetfulness
- 2 Confused speech
- 3 Bulging eyes and deviation of sight
- 4 Restlessness
- 5 Inability to do a task regularly
- 6 Disinterest in one's appearance
- 7 In severe cases, one can tell from a lunatic's face that he does know where he is going, and he would probably sleep in derelict places

How is it done?

The *Jinn* entrusted with the siḥr enters into the targeted person and settles in his brain, as instructed by the *sāḥir*. He then begins pressing on the brain cells for thought, memory and behaviour; or managing them in a way which only Allah ﷻ knows. As a result, symptoms appear on the victim.

Treatment of Siḥr Al-Junūn (Lunacy)

- 1 Recite the *ruqya* mentioned in the second stage (treatment)
- 2 If the patient becomes epileptic, follow the same steps as mentioned above
- 3 If he does not become epileptic, repeat the same *ruqya* three times or more. Then, record the following chapters on audiotapes and advise the patient to listen to them two or three times a day for one whole month: *Al-Baqara*, *Hūd*, *Al-Hijr*, *Aṣ-ṣaffāt*, *Qāf*, *Ar-Rahmān*, *Al-Mulk*, *Al-Jinn*, *Al-A'ālā*, *Az-zalzala*, *Al-Humāza*, *Al-Kāfirūn*, *Al-Falaq*, and *An-nās*. Note that the patient may feel uncomfortable listening to these chapters and may become epileptic during such a period and the *Jinn* may speak as a result. The pain may increase for fifteen days, then ease gradually and completely subside by the end of the month. At this time, recite the *ruqya* only to check that the patient has in fact been cured.
- 4 The patient must not take tranquilizers during the course of treatment because they would affect him.
- 5 You may use electric shocks during the course of treatment, since they would harm the *Jinn*, speeding up the recovery process.

- 6 The period of treatment can take less than a month, but may take up to three months or more
- 7 During the course of treatment, the patient must avoid committing a sin, be they major or minor, such as listening to music, smoking, neglecting the performance of *ṣalāt* on time, and not wearing a *ḥijāb* (for a woman)
- 8 If the patient feels a stomach-ache, then it is evident that he/she has had the *siḥr* in his/her food or drink. In this case, recite the entire verses of *ruqya* over some water and advise the patient to drink it during the period of treatment in order to provoke the *siḥr* to react inside his stomach or cause him to vomit it out.

Examples of the Treatment of *Siḥr Al-Junūn* (Lunacy)

Case One

A group of men came to me with a young man tied up in shackles. As soon as the young man saw me, he kicked with his foot and undid the shackles, but the men grounded him. I began reciting some verses of the Qur'ān, and every time I did, he would spit on my face. I finally gave the men some verses of the Qur'ān recorded on audiotapes and advised the men to make him listen to these for a period of forty five days, and then to consult me after this period. After forty five days, the young man who was once a lunatic came to me in a sound state of mind and apologized for what had happened despite the fact that he was unaware of the incident. I recited the *ruqya* for a second time, but there was no reaction on his part, which

meant that he had recovered. He asked me if he owed a specific *ṣadaqa* for his treatment, so I advised him that he was not obliged, but I recommended that if he wanted to give *ṣadaqa* to the poor among his fellow countrymen or fast to show gratefulness to Allāh ʿaz, then that would be a good act.

Case Two

A young man came to me and explained that he was losing his mind and that he was not happy with his behaviour. I recited a *ruqya* to find that he appeared to have been suffering from the *siḥr* of lunacy, which was probably done to him as he was about to get married. I recommended that he should listen to some verses of the Qur'ān which I recorded on audiotapes for him, and also gave him some water to wash with or drink, telling him to visit me after a month. Approximately twenty days later, one of his relatives came and informed me that the young man recovered and finally got married.

5: Siḥr Al-Khumūl (Lethargy)

Symptoms

- 1 Love of seclusion
- 2 Absolute introversion
- 3 Constant silence
- 4 Anti-sociality
- 5 Absentmindedness
- 6 Frequent headaches
- 7 Quietness and constant lethargy

How this happens

A *sāḥir* would send a *Jinn* to the targeted person, instructing him to settle in his brain and make him introverted and lonely. The *Jinn* would do his best to carry out the mission, and the symptoms of this *siḥr* would appear, according to the strength and weakness of the *Jinn* entrusted with the task.

Treatment

- 1 Recite the previous *ruqya*
- 2 If the patient becomes epileptic, talk to the *Jinn*, following the steps set out above

3. If he does not become epileptic, record the following chapters on three audiotapes and advise the patient to listen to one in the morning, one at *al-ʿaṣr* and one at bedtime for forty five days. The period may be extended to sixty days: *Al-Fātiḥa*, *Al-Baqara*, *Āli 'Imrān*, *Yāsīn*, *Aṣ-ṣaffāt*, *Ad-Dukḥān*, *Az-Zāriyāt*, *Al-Ḥashr*, *Al-Ma'ārīj*, *Al-Ghāshiyā*, *Az-Zalzala*, *Al-Qān'a* and *Al-Mu'awwizāt* (chapters 113-114)

- 4 The patient will - by Allah's Leave - be cured by the end of the mentioned period
- 5 Advise the patient to avoid taking tranquilizers
- 6 If the patient feels a stomachache, recite the verses of *ruqya* over some water and advise him/her to drink it for the period mentioned.
7. If the patient feels a constant headache, recite the verses of *ruqya* over some water and advise him/her to wash himself/herself with it, every three days during the mentioned period, on condition that the patient does not add fresh water to it, nor heat it up. The washing must also take place in a clean place

6: Sihr Al-Hawātif (Bad Dreams & Hearing Voices)

Symptoms

- 1 The patient experiences nightmares.
- 2 The patient sees in a dream as if someone were calling him.
- 3 The patient hears voices talking to him when awake, but cannot see where these voices are coming from.
- 4 The patient hears much whispering (*Al-Waswās*)
- 5 The patient is very suspicious of his/her friends and relatives.
- 6 The patient dreams of seeing himself/herself falling from a high place
- 7 The patient dreams of seeing himself/herself being chased by animals

How this is Achieved

The *sāhir* instructs a *jinn* to appear to a person both in dream and in reality, in the form of savage beasts attacking him; to call him when awake in voices which he recognises and which he does not; to cause him to suspect people that are close to him and people who are not. Symptoms may vary according to the power and weakness of the *sihr*. They may increase to the point of reaching lunacy and may also diminish to the point of being a mere whispering.

Treatment

1. Recite the *ruqya* of *sihr* to the patient.
2. If the patient becomes epileptic, treat him in the way prescribed above.
3. If he does not become epileptic, advise him to do the following:
 - a) Making *wudhū'* before going to bed and reciting *āyatul kursi*.¹
 - b) Joining both arms closer to the face, reciting *al-mu'awwizāt* (Qur'an: 113 and 114), spitting onto the hands, and rubbing the body three times before going to bed.²
 - c) Reciting or listening to *Aṣ-ṣaffāt* in the morning and *Ad-dukhān* before going to bed.
 - d) Reciting or listening to *Al-Baqara* every three days
 - e) Reciting the last two of verses of *Al-Baqara* before going to bed.³
 - f) Saying the following supplication when going to bed:

Bismillah waḍa'tu janbī, allahumma-ghfir li janbī wa akhsī shayṭānī wa fukka nihānī, wa-j'alnī fi an-nadiyyi al-a'lā.⁴

(In the Name of Allah, I have laid down ON my side O Allah! forgive me my sin, drive away my devil, free me from my responsibility, and place me in the highest assembly of angels).

1 *Al-Bukhārī: (Fatḥ Al-Bārī: 1/357) and Muslim (An-Nawawī 17/32)*

2 *Al-Bukhārī: (Fatḥ Al-Bārī: 11/125)*

3 *Al-Bukhārī: (Fatḥ Al-Bārī: 7/318) and Muslim (An-Nawawī 2/920)*

4 Transmitted by Abū Dāwūd, No 5054

g) Listening to *Fuṣṣilat, Al-Faṭḥ* and *Al-Jinn* three times a day.

These instructions should be followed for a period of one whole month, after which the patient will – by Allah's Leave – recover.

7: Siḥr Al-Maradh (Illness)

Symptoms

1. Constant pain in one part of the body
2. Epilepsy.
3. Paralysis of one area of the patient's body
4. Total paralysis of the body.
5. Disability in one of the sense organs

I would like to emphasise that some of these symptoms may be similar to those of a normal physical illness. In order to distinguish between the symptoms, the healer should recite the *ruqya* over the patient. If the patient feels dizzy, becomes numb, has a headache, or if there is a change in the patient's body during the recitation process, then the healer should assume that these symptoms pertain to the use *siḥr*. But if the patient does not react to the *ruqya*, the healer should advise the patient that he/she suffers from a physical illness and should consult a doctor.

How this is Achieved

It is common that the brain is the main regulator of the body. This means that every human organ has a control centre in the brain, from which it receives codes. For example, if you try to put your

finger in a fire, the finger sends a fast code to the sense centre in the brain, and then receives orders from this centre, warning it to keep away from the source of danger. In response, the hand moves away from fire. This interaction takes place within a fraction of a second:

«This is Allah's Creation; now show me what those have created that are part from Him!»
(31:11)

Through this *sihr*, a *Jinn* settles in a person's brain, in the sensual centre of hearing, sight, feeling of the hand or the leg, as directed by the *sihr*. As a result, the response of a limb may be one out of three conditions:

1. The *Jinn* may –with Allah's Ability– completely prevent signals from reaching a limb or organ. As a result, a limb stops functioning, so the patient may become blind, dumb, deaf or physically paralysed.
2. The *Jinn* may –with Allah's Ability– sometimes prevent signals from reaching a limb or organ, and may sometimes let them reach it. As a result, the limb or organ sometimes functions and sometimes does not.
3. The *Jinn* may cause the brain to send fast successive signals without any reason. Consequently, the limb may become frigid and unable to move, even if it were not paralysed.

However, any harm a person sustains, under the effect of *sihr* depends on Allah's Will, which should not surprise you:

«...yet they did not hurt any man thereby, save by the Leave of Allah.» (2:102)

Yet in the past, many doctors would neither acknowledge nor believe this fact. However, when they witnessed several cases, they had no choice but to believe and submit to Allah's Ability. One day, a doctor came to me and said: "I have come to see you about an issue

which has shocked me."

I said: "What is it?"

He said: 'A man brought his paralysed son to me for treatment. When I examined him, I found that he was suffering from a disease in his vertebrae; a disease which, according to doctors, is incurable, whether through surgery or otherwise. A few weeks later, the man came and I asked him about his paralysed son. He said, 'Praise be to Allah, my son now can sit down and walk.' I said, 'Who has treated him?' He replied, 'Wahid (author of the Arabic version)' This is the reason I have come, to find out from you how you treated him.'

I said: "I recited some verses of the Qur'an over him, then recited a *ruqya* on *al-habba as-sawda'* (black seed oil) and advised them to rub it over the paralysed areas of his body."

Treatment

1. Recite *ruqya* on the patient three times. If he/she becomes epileptic, follow the same steps of treatment as specified above.
2. If the patient does not become epileptic, but feels slight changes:
 - a) Record the following chapters on an audiotape and advise him/her to listen to them three times a day: *Al-Fātiha*, *Āyatul kursi*, *Ad-Dukhkhān*, *Al-Jinn*, any other short chapters of the Qur'an and *Al-Falaq* and *An-Nās*.
 - b) Recite the following *ruqya* over black seed oil and advise him/her to rub it on his/her forehead and the painful area in his/her body in the morning and evening:

c) *Al-Fātiha*

e)

وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

﴿Wa nunazzilu minal-Qur'āni mā huwa shifā'un wa
raḥmatun lil-mouamneen wa la yazidu zalimina illa khasarā﴾
(17:82)

﴿And We send down, of the Qur'an, that which is a
healing and a mercy to the believers...﴾

f)

بِسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ، وَمِنْ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ اللَّهُ يَشْفِيكَ

(Bismillah arqika wallahu yashfika min kulli dā'in yu'd'ika
wa min kulli nafs aw 'ayni ḥāsidiḥ allahu yashfika)

g)

اللَّهُمَّ رَبَّ النَّاسِ ، اذْهَبِ الْبَاسَ ، واشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ
شِفَاءً لَا يَغَادِرُ سَقَمًا

﴿Allahumma rabba an-nāsi, aḏhibil-ba'sa washfi anta
shāfi lā shifā'a illā shifā'uka shifā'an lā yughādiru
saqama﴾.

Advise the patient to follow these instructions for a period of
sixty days. However, if he/she does not recover, recite the
ruqya another time and advise him/her to follow the same
instructions for the same period, according to your judgement
and the improvement of his health condition

Examples of the Treatment of Siḥr Al-Maradh (Illness)

A girl who did not speak for a month

A girl was brought to me by her father and brother. She was
speechless, and could not even open her mouth to eat or drink. Her
family would forcibly open her mouth and give her some milk or juice.
Her father and brother explained that she had been like that for thirty
five days. I recited *ruqya* on her and then she spoke; and all praise

is due to Allah

A Jinn who grabbed a woman's leg

A woman explained how she felt so much pain in her leg. I thought that she might have been suffering from rheumatism. However, I decided to recite a *ruqya* over her, as she had a difficulty in walking. Hardly had she listened to *Al-Fātiha* than she became epileptic, and a *Jinn* spoke through her. He informed me that he was grabbing her leg. I told him to leave for the sake of Allah's obedience. He got out, and the woman was able to walk normally.

A man's face was twisted to the right side by a Jinn

A man's face was clearly twisted to the right side, so when I recited a *ruqya*, a *Jinn* spoke in through the man and explained that the man had harmed him and that was the reason why he had twisted his face to the right side. I convinced the *Jinn* that the man had not seen him and that what he had done in retaliation was unlawful. I also invited him to follow good and avert evil. The *Jinn* accepted my invitation and as soon as he got out, the man's face was restored to its normal position.

A case which challenged the doctors

A man informed me how his daughter had experienced a shock and had been in coma for two months. She could hear, but could not speak, eat or move any part of her body, and she was now in the hospital undergoing intensive care. One doctor informed me that all the medical tests were negative, but they did not know what was wrong with her. All they did to her was the introduction of one tube

into her throat for breathing, and another one into her nose for drip-feeding, to maintain her life in that condition.

Usually, I do not go to patients to treat them, no matter who they are, and had the girl's family not come to me with a message from a respectable friend, Sheikh Sa'id Ibn Misfir Al-Qahtāni, I would not have visited this patient. The girl's family brought me a statement from the hospital authorizing me to visit the patient outside the normal visiting hours to treat her. I went to the hospital and found the patient lying on bed in a state which only Allah ﷻ knows. She was weak, and emaciated that she could not move any part of her body, except her head, but only very slowly. Nonetheless, she could hear and see. I asked her the usual questions in an attempt to pinpoint the symptoms, but she replied in the negative, so I did not know what was wrong with her. I went to perform *ṣalātu Al-Maghrib* during which I asked Allah ﷻ to cure her, and when I returned to the hospital, I recited *Al-Falaq* (chapter 113) and the following supplication, and the girl spoke to me:

(Allahumma rabba an-nāsi, aḏhibil-ba'sa washfi anta shāfi lā shifā'a illā shifā'uka shifā'an lā yughādiru saqama)

(O Allah, the Lord of people, drive away the pain, and heal me, for You are the Healer, there is no cure except Your Cure; a cure that does not leave any illness, but that it cures it.)

At this moment, the girl's father and two brothers cried with joy. The father wanted to kiss my head, but I told him, "Do not believe in individuals but believe in Allah ﷻ, for it is Allah ﷻ who wanted your daughter to be cured at this moment, and He made it possible through one of His servants (the author of the source text)." The girl said: "Praise is due to Allah ﷻ and added, 'I want to leave the hospital.'"

A Jinn reveals the site where an object used for sihr was buried

A young man came to me and explained that he was ill. I recited a *ruqya*, then a *Jinn* spoke through him, saying that he was entrusted with the *sihr* done to the young man. He showed us the *sāhir* he works with and the place where the sihr was buried (at the doorstep). I asked the *Jinn* to leave and he did. The young man's family went to the location indicated by the *Jinn*, and dug by the doorstep. They found shredded pieces of paper with figures on them. They dissolved them in water and the effects of *sihr* were pacified.

8: Sihr An-Nazīf (Bleeding Following Menses)

How it is achieved

This type of *sihr* affects women only. A *sāhir* sends a *Jinn* to the targeted woman and instructs him to cause her to bleed. To do so, the *Jinn* enters the woman's body and circulates in her veins and arteries with the blood. This notion of circulation has long been warned about by the Prophet ﷺ in the following tradition: "Satan circulates in man's body like blood"¹

When the *Jinn* reaches a known vein in the woman's womb, he stomps it so that the vein bleeds. This fact was also pointed out by the Prophet ﷺ when Ḥamna bint Jahsh asked his opinion on the issue of bleeding outside the period of menses, and he said: "Such bleeding is but one of Satan's stomping"²

According to another tradition, the bleeding "is the result of Satan's stomping on a vein rather than from a normal menses."³ Therefore, according to both traditions, a menstruation that occurs outside its normal period is one of the Satan's stomps on one of the womb's veins.

¹ *Al-Bukhārī: (Fatḥ Al-Bārī: 4/282)* and *Muslim (An-Nawawī 14/155)*

² According to *Al-Tirmidhī*, the above tradition is sound and authentic, according to *Al-Bukhārī*, it is sound.

³ *Imām Ahmad* and *An-Nasā'ī* (a very good chain of transmission)

Definition of *Siḥr An-Nazīf*

According to scholars of *Fiqh* (jurisprudence), *an-nazīf* refers to *al-istiḥāḍa* (continuous menstruation), and according to doctors, it refers to bleeding

According to Ibn Al-Athīr, *al-istiḥāḍa* means bleeding following a normal menses¹

This bleeding may last for months, and the amount of blood could be little or large

Treatment

The healer should recite the *ruqya* over some water and advise the patient to wash her body for three days, then the bleeding should, by Allah's Leave, cease

An Example of Treating *Siḥr An-Nazīf*

A patient came to me and explained how she was bleeding heavily. I recited the *ruqya* for her and I advised her to listen to some verses of the Qur'ān on audiotapes, which I gave her. A few days later, her bleeding stopped

As regards the writing of verses of the Qur'ān on pieces of paper, washing them with water and drinking the water, it is lawful according to Ibn Taymiyya: "It is lawful to write some verses of the Qur'ān or words of supplication in a lawful ink and advise a person affected by *siḥr* to wash and then drink from it, as Imām Ahmad and other

¹ *An-Nihāya* : 1/469

scholars held."¹

As for the *ṣalāt*, *ṣiyām* and other acts of worship of a woman who continues to bleed outside her normal menses, see the books on *Fiqh*.

¹ *Majmū' Al-Fatāwā* : 19/64

² See the author's *Al-Ikhlāṣ fī Shaḥr manār As-Sabīl* : 1/210

9: Sihr of Impeding Marriage

How This is Done

A grudging person would go to a wicked sorcerer and requests that a *sihr* be done to a certain person's daughter to thwart her marriage. The *sāhir* would request her name, her mother's name and a trace of her hair or smell (on a piece of garment). Once these are provided, the sorcerer would work out the appropriate *sihr* and instruct one *Jinn*, or more, to stalk the girl until the opportunity comes to enter her, which is often during one of the four occasions:

- 1 Extreme fear
- 2 Extreme anger
- 3 Extreme unawareness
- 4 Indulgence in pleasure

The Jinn has Two Options

- 1 If he can enter the girl, then he would cause her to feel uncomfortable with any prospective husband and; thus, turn him down.
- 2 If he cannot enter the girl, then he would use the *sihr* of imagination, from outside. As a result, a suitor would see the girl in an ugly image under the effect of the *Jinn's* whispering, and so would the girl

Under the effect of this *sihr* and under the *Jinn's* whispering, a suitor,

who would have initially agreed to the marriage, would decline after a few days, without any valid reason.

In cases of a strong *sihr*, a suitor would, upon entering the house of his prospective wife, feel very uncomfortable and see darkness before him as if he were in prison, and so would never return

During the period of this *sihr*, the *Jinn* may cause the girl to experience occasional headaches

Symptoms

1. Occasional headaches, which persist despite medication
2. Severe tightness in the chest, especially between *al-ʿaṣr* and midnight
3. The patient sees the suitor in an ugly image
4. Absentmindedness.
5. Anxiety during sleep
6. Occasional constant stomach-aches.
7. Pain in the lower part of the back

Treatment

1. The healer should recite the *ruqya* specified above. If the patient becomes epileptic and the *Jinn* speaks through her person, follow the same treatment as set out above
2. If the patient does not become epileptic, but feels a change in her body, advise her to do the following:
 - 1 To wear a *ḥijāb*
 2. To observe *ṣalāt* on time.

- 3 Not to listen to songs or music.
- 4 To do *wudhū'* before going to bed, and to read *āyatul kursi*.
- 5 To join both arms closer to the face, reciting *al-mu'awwizāt* (Qur'ān:113 and 114), spitting onto the hands, and rubbing the body three times before going to bed.
- 6 To listen once a day to the recitation of *āyatul kursi* repeatedly recorded on a sixty-minute audiotape.
- 7 To listen once a day to the recitation of *al-mu'awwizāt* (Chapters 112, 113 and 114) repeatedly recorded on a sixty-minute audiotape
- 8 To drink and wash once, every three days, from water on which the *ruqya* has been recited by the healer.
- 9 To recite:
(lā ilāha illā Allāh wahdahu lā sharika lahu lahulmuk wa lahulhamd wa huwwa 'alā kulli shay'in qadīr)
100 times after ṣalātul fajr

These instructions must be followed for a whole month, after which period:

- 1 the symptoms might – with Allah's Leave – cease, since the illness may have been cured by the cancellation of *siḥr*, or
- 2 the pain might grow and the symptoms might intensify. In this case, recite the *ruqya* specified above. The patient would then – with Allah's Leave – become epileptic. So, the treatment specified above should be followed.

An Example of Treating the Siḥr of Impeding a Marriage: A Woman Consents to her Marriage but then Declines the Following Morning

A young man informed me about a girl whose character was strange. If someone asked her to marry him, she would agree and would be happy to do so, but the following morning she would change her mind and refuse to marry without giving any reasons for her refusal. This state of affairs, he explained, was repeated several times to the extent that people became suspicious.

I recited the *ruqya* specified above and a female *Jinn* spoke through her:

Q: "Who are you?"

A: "I am ... (I cannot remember her name) "

Q: "Why did you enter and possess this girl?"

A: "Because I love her."

Q: "But she does not like you. What do you want from her?"

A: "I do not want her to marry."

Q: "What did you do to her?"

A: "Whenever a suitor came to her and she consented to the marriage, I would threaten her during her sleep, that I would do such and such thing to her if she married."

Q: "What is your religion?"

A: "Muslim."

Q: "This is unlawful, for the prophet ﷺ said: 'A person should not harm his Muslim brother by removing any of his rights,'¹ and what

¹ Ibn Mājjā (2340-2341)

you are doing to this girl is to her detriment.”

The *Jinn* was convinced by what I said to her, and so she left the girl, who regained her normal consciousness.

Important Facts on Sihr

- 1 The symptoms may be similar to those of lunacy.
- 2 Constant stomachaches indicate that the patient has eaten or drunk the *sihr* that was prepared against him/her.
- 3 Treatment with the Qur'ān is possible provided that:
 - a. The healer be a righteous man.
 - b. The patient be confident and convinced of the effectiveness of treatment with the Qur'ān.
- 4 Most types of *sihr* share one common symptom: a feeling of tightness in the chest, especially during the night.
- 5 The disclosure of the site where the object of *sihr* is buried may be obtained by:
 - a. Information given by the *Jinn* entrusted with the task of *sihr*. However, do not believe him until you have sent someone to look for the *sihr* at the location specified by the *Jinn*. If the *sihr* is found, then the *Jinn* is telling the truth, otherwise the *Jinn* was telling lies.
 - b. Observing two *rak'as* at the last third part of the night by the patient or healer in a faithful, truthful, peaceful and submissive way. During this *ṣalāt*, the patient or healer should make a supplication to Allah ﷻ in which he asks Him to show him the place where the *sihr* is buried. One may have a vision during sleep, have a feeling or be strongly

convinced about the burial place of *sihr*. If this is achieved, one should be grateful to Allah ﷻ.

- 6 One may recite the *ruqya* on some black seed oil and advise the patient to rub it on any painful or affected areas of the body in the morning and evening. This is valid for all types of *sihr*.

The Prophet ﷺ said: “*Al-habba as-sawdā'* (black seed) is a cure for every disease, except death.”¹ In some countries, *al-habba as-sawdā'* is known as *habbatu al-baraka*, and in others as *shānūjshūnūz*. According to Muslim's wording: “There is a cure for every disease in *al-habba as-sawdā'* (black seed), except death.”²

A girl whose sight was restored by Allah ﷻ at the place where Sihr is buried

As soon as I recited the *ruqya* for her, I realised that she was affected by a strong *sihr*. She explained that she used to see phantoms, in dreams and in reality. I advised her family to follow a certain treatment, and the effects of *sihr* will – by Allah's Leave – be neutralised. They wondered if there was any way of disclosing the place where the object of *sihr* could be buried. I explained that the best way to discover it is by invoking, and showing submissiveness to Allah ﷻ, especially in the last third of the night, as this is the best time for a supplication to be fulfilled when Allah ﷻ descends to the lowest heavens.

1 *Al-Bukhārī*: 5687 and *Muslim*: 2215

2 *Muslim* (2215) on the authority of Abū Hurayra, in the Book of As-Salām, Chapter: *Treatment with Black Seed*

In fact, the girl did wake up in the last third of the night, as her family informed me, and would do ṣalāt, invoke and show submissiveness to Allah ﷻ. Then, one night, she saw in a dream someone taking her by the hand and leading her to the place where the *sihr* was buried. In the morning, she recounted the dream to her family, who went to the same place that was seen in the dream and found the *sihr*. They destroyed it and so the girl recovered.

Chapter Seven: Treatment of Sihr Ar-Rabt (Penile Erection Problems During Sexual Intercourse)

1. Definition of *Sihr Ar-rabt*.
2. How *Sihr Ar-rabt* is Done
3. *Ar-rabt* in Women (sexual frigidity).
4. Treatment of *Ar-rabt* in Men.
5. Difference between *Ar-rabt* and Impotence.
6. Treatment of *Ar-rabt*, *Al-'ajz al-jinsī* (sexual inability / impotence) and *Adh-dhu'f al-jinsī* (sexual weakness)
7. Types and Causes of Sterility.
8. Treatment of Sterility.
9. Treatment of Premature Ejaculation.
10. Protection of the Bride and Groom against *Sihr*, before their First Intercourse.
11. Protective Measures against *Sihr* in general.
12. Practical cases for the treatment of *rabt*.

Definition of *Rabṭ*

Ar-rabṭ is the inability of a physically fit and healthy man to have sexual intercourse with his wife. Before discussing the causes of *ar-rabṭ*, we must first know how a penile erection is achieved.

The Physiology of Sexuality in Men

Generally, a penis is a fleshy, elastic organ. It erects if pumped with blood and shrinks when the blood drains out.

Erection stages

Erection is achieved in three stages.

- 1 When a man is sexually aroused, the testicles become activated and release hormones into the blood stream, until the hormones reach a high level, making the heart beat faster, and the skin flush red, as if electrically charged
- 2 The sexual hormones reach the appropriate centre in the brain, reactivating hormone production in a positive feedback loop.
- 3 The sexual excitement centre in the brain is stimulated, and so sends rapid signals to special sexual nerves in the spinal column. A valve which is usually closed when there is no sexual excitement, opens and blood is pumped into spongy tissue layers of the penis, which erects fully once pumped up to a high pressure with blood

How *Siḥr Ar-Rabṭ* is Done

The *Jinn* entrusted with the task of *siḥr* settles in a man's brain,

precisely in the centre of sexual excitement which sends codes to the sexual organs; and lets the sexual organs function normally. But, when a man approaches his wife, with the intention of having sexual intercourse, the *Jinn* thwarts the centre of sexual excitement in the brain and blocks the signals sent to the organs which pump blood into the penis for erection. Consequently, the blood drawbacks rapidly from the penis, and the penis shrinks.

A man, for instance, may be normal when making love to his wife; that is, with an erected penis. However, when he is about to penetrate intercourse, his penis shrinks, so he cannot have sexual intercourse; and erection is an essential ingredient in achieving sexual intercourse, as we know. Sometimes a man with two wives may be affected with the *siḥr* of *rabṭ*, but only with one wife. This is because the *Jinn* of this type of *siḥr* only hinders the centre of sexual excitement when the man approaches that specific wife.

Ar-Rabṭ in Women (sexual frigidity)

Just as a man suffers from *ar-rabṭ* (penile erection failure) and is unable to have sexual intercourse with his wife, a woman, too, may suffer from *ar-rabṭ* (frigidity). There are five types of *rabṭ* in women:

1. *Rabṭ al-man'* (obstruction): It occurs when a woman prevents her husband from having sexual intercourse with her by tightly joining her legs together and obstructing his penis from entering into her vagina. This reaction is automatic and beyond her control, but one young man whose wife was affected by this type of *siḥr*, criticised his wife for her response, so she explained that it was beyond her control. One day, she told him to put iron shackles between her legs to keep them apart before, starting sexual intercourse. He did that, but it was to no avail. Alternatively, she

told him to give her a drug injection if he wants to have sexual intercourse with her. It worked, but only one partner benefited.

2 *Rabf at-taballud* (lack of sexual feeling): The *Jinn* entrusted with the mission of *sihr* settles in the centre of sexual feeling in the woman's brain and causes her to lose her sexual feeling, at the moment of sexual intercourse with her husband. As a result, she feels no sexual pleasure and does not respond to her husband. Her body becomes numb even if her husband does what he wishes with her. In this type of *sihr*, the glands do not release the fluid which lubricates the vagina, and therefore, the sexual act cannot be achieved.

3 *Rabf An-nazil* (bleeding at the time of sexual intercourse): This is different from *sihr an-nazil* in one aspect. While, *rabf An-nazil* is confined to the time of sexual intercourse, *sihr an-nazil* may last for several days. In this type of *sihr*, the *Jinn* causes heavy bleeding to the targeted woman at the time of sexual intercourse with her husband, and thus prevents the man from having sexual intercourse with his wife. One day, one man, who was a soldier, told me that whenever he came home for holidays, his wife would bleed as soon as he arrived home. The bleeding would last for the holiday period which was approximately five days, but would stop as soon as he went back to work.

4 *Rabf Al-Insidād* (blockage in the vagina): It occurs when a man finds an obstacle of flesh in the vagina which prevents the penetration of the penis, so the sexual intercourse is not achieved.

5 *Rabf Al-taghwir* (loss of virginity): It occurs when a man marries a virgin woman, but finds her to be without her virginity at their first

sexual intercourse. As a result, doubts are raised concerning her past. However, the virginity returns once the *sihr* is neutralised.

Treatment of Rabf in Men.

Method One

Recite the *ruqya* mentioned at the beginning of Chapter six. If the *Jinn* speaks through the patient's person, ask him about the place where the *sihr* is buried. If he does, destroy the *sihr* and ask him to get out of the patient's body, and once he leaves, the *sihr* would be invalidated. But, if you recite the *ruqya*, and the *Jinn* fails to speak, use the other methods.

Method Two

Recite the following verses several times over some water and advise the patient to drink and wash from it, for few days:

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن لَّيْقَ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴾ (١٧) ﴿ فَوَقَّ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴾ (١٨) ﴿ فَعُتِلُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴾ (١٩) ﴿ وَأَلْقَى السَّحَرَةُ سِحْرَ بَنِي إِسْرَءِيلَ ﴾ (٢٠) ﴿ فَالْوَاءُ مَنَازِلَ الْعَذَابِ ﴾ (٢١) ﴿ رَبِّ مُوسَى وَهَارُونَ ﴾ (٢٢)

'A'ūdū billahī mina shayṭānī rajīm, ﴿wa 'awhā aynā 'ilā mūsā 'an 'alqī 'aṣaka fa'idā hiyya talqafu mā ya'fikūn, fawqa' al-ḥaqqu wabaṭala mā kānū ya' malūn, fa gḥulibū hunālika wan-qalabū ṣāghirīn wa 'ulqiyas-saḥaratu sājidīna, qālū 'ilmannā birabbīl-'ālamīn, rabbi mūsā wa hārūna.﴾ (7:117-122)

فَلَمَّا أَلْقَا قَالَ

مُوسَىٰ مَا جِئْتُم بِهِ السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٢١﴾ وَيُخَيِّئُ اللَّهُ الْحَقَّ لِكَيْمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٢٢﴾

'A'ūdū billahī mina shayṭānī rajīm, ﴿Falamā alqaw, qāla mūsā mā jī'tum bihīs-siḥru, 'innal-lāha sayubṭiluhu. 'innal-lāha lā yuṣlihu 'amalal-mufsidīn Wa yu ḥiqqu-lāḥul-ḥaqqu bikalimātihi wa law karihal-mujrimūn ﴾

وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحَرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾

'A'ūdū billahī mina shayṭānī rajīm, Wa 'alqī ma fī yaminika talqaf ma ṣana'u, innamā ṣana' ū kaydu ṣāḥirīn wa lā yuflīhus-ṣāḥiru haythu 'atā, (20:69)

Method Three

Crush seven leaves of green lotus and put them in a pot of water. Bring your mouth close to the pot, and stir the crushed leaves whilst reciting *āyatul kursī*, *al-Falaq* (113) and *An-nās* (114). Advise the patient to drink and wash from the water, for a few days, without adding any water to it or heating it. If the patient wants to heat it, then advise him to do so with the sun's heat. The water should not be poured in a filthy place during washing. This would, by Allah's Will, cancel the *siḥr* and the patient will be cured from *ar-rabṭ*. He could even be cured after the first wash.

Method Four

Recite the *ruqya* and also the following verse in the patient's ear:

وَقَدْ مَنَّا إِلَىٰ مَاعْمَلُوا مِن عَمَلٍ فَجَعَلْنَاهُ نَبْءَ مُنْثَوٍ ﴿٢٣﴾

﴿*Wa qadimnā ilā mā 'amilū min 'amalin faja' ināhu nabā' an manthūra*﴾(25:23)

Repeat one hundred or more times until the patient's limbs feel numb. Repeat this *ruqya* for a few days until the patient feels normal. At that time, rest assured that the *sihr* would –with Allah's Will – have been invalidated.

Method Five

Al-Hāfidh reported in *Fatḥ Al-Bārī*. Abdurazzāk transmitted through Ash-sha'bī, "There is no harm in using the Arabic *nushra*, which means the patient should pick leaves from the right and left sides of a tree, crush them and mix them with water, then recite the *ruqya* (*āyatul kursī*, *al-Falaq* (113) and *an-nās* (114)) on them, and wash himself with the water."

1 *Al-Bukhārī*: (*Fatḥ Al-Bārī*: 10/233)

Method Six

You (patient) should collect as many spring flowers, wild and garden ones, and boil them lightly in a clean pot of fresh water. Wait until the water settles, recite *āyatul kursī*, *al-Falaq* (113) and *An-nās* (114) over the water, then wash yourself, and you would –with Allah's Will – be cured."

Method Seven

Recite *āyatul kursī*, *al-Falaq* (113), *An-nās* (114) and the following supplications over a pot of water, then drink and wash from it, for few days and you would – with Allah's Will – be cured:

(*Allahumma rabba an-nāsi, aqḥibi al-ba'sa washfi anta shāfi lā shifā'a illā shifā'uka shifā'an lā yughādiru saqama*)

(*bismillah arḥīka wallahu yashfīka min kulli dā'in yu'qīka wa min kulli nafsin aw 'ayni ḥāsidin allahu yashfīka*)

(*A'ūzu bikalimāti Allāhi at-tammāt min shanī mā khalaq*)

(*Bismillāhi al-laḥī lā yadhuru ma'asmihi shay'un fīlardi walā fī as-samā' wa huwwa as-samī'u al-'alīm*.)

1 *Al-Bukhārī*: (*Fatḥ Al-Bārī*: 10/234)

Method Eight

Write the verse:

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ إِذْ أَهَىٰ تَلْقَفُ مَا
يَأْفِكُونَ﴾ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا
هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سِحْرَ دِينَ ﴿١٢٠﴾
قَالُوا أَمَّا رَبُّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

'A'ūdhu billahi mina shayṭāni rajīm, ﴿wa 'awḥ aynā 'ilā mūsā 'an
'alqi 'asaka fa 'idā hiyya talqatu mā ya'tikūn, fawaqa' al-haqqu
wabaṭala mā kānū ya' malūn, fa ghulibū hunālika wan-qalabū
ṣāghirīn wa 'ulqiyyas-saḥaratu sājiidīna, qāliū 'āmannā birabbīl-'
ālamīn, rabbi mūsā wa hārūna.﴾ (7:117-122)

on a clean dish with clean ink, rub it out with black seed oil, then
drink it and rub it in on your chest and forehead, for three days. The
siḥr of rabṭ would –with Allah's Will– be invalidated. According to Ibn
Taymiyya, it is lawful for the ill Muslim to write verses of the Qur'ān
or supplications on a vessel (dish, etc...), rub the writing out with
(water/black seed oil) and drink the water/oil. 1

1 Majmū' Al-Fatāwā: 19/64

Method Nine

Write the appropriate *ruqya* on a clean vessel with a clean ink
(saffron, for instance), wipe it out with water, then drink the water and
wash yourself with it, for a few days; and the siḥr would, with Allah's
Will, be invalidated

**Difference between Ar-rabṭ, Al-'ajz al-jinsī
(impotence) and Adh-dhu'f al-jinsī (sexual
weakness)**

Ar-Rabṭ.

The man affected by this type of siḥr feels active and
energetic about having sexual intercourse with his wife. His
penis is even erected as long as he is distant from his wife.
Nevertheless, as he approaches her, his penis shrinks and
is unable to have sexual intercourse.

Al-'ajz al-jinsī (sexual inability / impotence):

It means a man's inability to have sexual intercourse with
his wife, whether he is distant from or near her, as his penis
cannot erect.

Adh-dhu'f al-jinsī (sexual weakness):

A man can only have sexual intercourse with his wife after
long periods. Sexual intercourse takes place for only a
short time; after which the penis loses its rigidity.

Treatment of Ar-rabṭ, Al-'ajz al-jinsī (impotence) and Adh-dhu'f al-jinsī (sexual weakness)

For the treatment of *ar-rabṭ*, refer to the nine methods mentioned above. As regards *al-'ajz al-jinsī* (sexual inability/ impotence), it may be treated by doctors¹. However, as for *adh-dhu'f al-jinsī* (sexual weakness), use the following treatment:

- 1 Mix one kilogram of pure honey with two hundred grams of local *ghizā' malikat an-naḥl* (honey produced by the queen bee).²
- 2 Recite *al-Fātiḥa*, *Ash-shrḥ* (94), *āyatul kursi*, *al-Falaq* (113), and *An-nās* (114) over the mixture.
- 3 Eat three spoons every morning, before eating any food, one spoon before lunch, and one spoon one hour before dinner.
- 4 Continue the course of treatment for one or two months, depending on the degree of weakness; and the *siḥr* would –by Allah's Leave– be invalidated.

1 If they could

2 Preferably, the honey should be fresh, as it is only preserved in the freeze, and its nutritional value diminishes daily, until it is lost completely. There are three types of queen bee honey, listed below as by order of quality:

- 1 Al-Ghiḍā' Al-Jabālī: the highest quality, found in some Yemeni regions and Saudi Arabia
- 2 Al-Ghiḍā'u Al-Miṣrī (Egyptian)
- 3 Al-Ghiḍā'u At-turkī (Turkish)
- 4 Exported

Types and Causes of Sterility

Sterility in Men

There are two types:

1. Organic Sterility: This type may be treated by doctors if they could.
2. Sterility caused by *Siḥr*: This type is caused by the *Jinn*'s presence in a man's body. It is treated with the Qur'ān and invocations of Allah ﷻ.

Generally, fertility in men requires that the sperm count be at least twenty million per cubic centimetre of semen. Sometimes, a *Jinn* may interfere with one of the testes which produce spermatozoa, by pressing it or by other means; so that the testis would not produce the required sperm count to fertilise an ovum.

When the spermatozoa move from the testes to the gonocyte, they require much clear fluid which is secreted and poured into the gonocyte by a specific gland. This fluid acts as nourishment for the spermatozoa stored in the gonocyte. Again, the *Jinn* interferes in this process by preventing the gland from secreting the clear fluid; and thus, denying the spermatozoa stored in the gonocyte of their nourishment. As a result of this Satanic interference, the spermatozoa die and fertilisation is not achieved.

Difference between Natural Sterility and Sterility caused by Sihr

Sterility caused by *sīhr* has the following symptoms:

- 1 A tightness in the chest, which begins at *al-'aṣr* and may last until midnight
- 2 Absentmindedness
- 3 Pain in the lower part of the spine.
- 4 Anxiety during sleep
- 5 Nightmares

Sterility in Women

There are two types:

1 Natural Sterility

2 Sterility caused by *sīhr*: The *Jinn* settles in the womb and destroys the ovum, so fertilisation does not take place. Sometimes, the *Jinn* lets the process of fertilisation and pregnancy take place. However, after several months of pregnancy, he stomps a vein in the womb, causing bleeding and thus prompting a miscarriage. The repeated miscarriages which women had in the past are mostly caused by the interference of *Jinn*. As a matter of fact, similar cases have been treated. This presence of *Jinn* in man's body is confirmed by the tradition: The Satan circulates in man's body like blood."

Treatment of Sterility

1. Listening to the *ruqya* on an audiotape, three times a day
2. Reciting or listening to *Aṣṣaffāt* chapter, in the morning
3. Reciting or listening to *Al-Ma 'irij* chapter, before going to bed
4. The healer should recite the following chapters and verses of the Qur'ān on some black seed oil and advise the patient to rub the oil on the chest, forehead and spine before going to bed: *Al-Fātiḥa*, *Āyatul kursi*; the last verses of *Al-Baqara* and *Āli 'Imrān*
5. The healer should recite the same verses over some pure honey and advise the patient to take one spoon, every morning before eating.

- The patient should follow this course of treatment for several months, abiding by Allah's Command with respect to lawfulness and unlawfulness in order to be counted among the truthful believers whom Allah ﷻ exclusively cures with the Qur'ān as the following verse indicates:

﴿And We send down, of the Qur'ān, that which is a healing and a mercy to the believers...﴾ (17:82).

In fact, several cases of this type of sterility have been treated, by the Grace of Allah ﷻ.

Treatment of Premature Ejaculation

Generally, immature ejaculation may be natural, and doctors may treat it, using several techniques, among which are:

- 1 The use of ointments that freeze the sensation
2. Advising the sufferer to preoccupy his mind with other matters

during intercourse

3. Advising the sufferer to resolve some mathematical questions during intercourse

Premature ejaculation may be caused by excitement triggered by a *Jinn* within the prostate gland. This can be treated by making the following invocations, for at least three months:

- a) Saying:

(lā ilāha illāllāh waḥdahu lā sharika lahu laḥulmuk wa laḥulḥamd wa huwwa 'alā kulli shay'in qadīr)
100 times after *ṣalātul fajr*.

- b) Reciting or listening to *Al-Mulk*, before going to bed

- c) Reciting *Āyatul kursi*, three times a day

- d) Making the following invocations, three times in the morning and three times in the evening:

(A'ūzu bikalimāti Allāhi at-tāmmāt min sharri mā khalaq)

(Bismillāhi al-lazī lā yaḥdurru ma'asmihi shay'un filardhi walā fī as-samā'i wa huwwa as-samī'u al-'alīm.)

(A'ūzu bikalimāti Allāhi at-tāmma min kulli shay'ānin wa ḥamma wa min kulli 'aynin lāmma.)

Protective Measures against Siḥr in General

By and large, *ar-rabṭ* usually occurs to a young man, upon his marriage, especially if he lives within a community in which there are lewd sorcerers. The question at hand: Can the bride and groom be protected against any *siḥr* worked out against them before their marriage? The answer is: yes. I will list these protective means below. However before doing so, I would like to share with you the following incident.

There was a righteous young man, who used to invite his townsfolk to Islām, inside and outside his town. He would usually do so by delivering sermons that urged people to have pure monotheism and clear faith. He would also advise them not to go to the sorcerers and explain to them that *siḥr* is a form of disbelief and a *sāḥir* is a repulsive man who shows animosity to Allah ﷻ and His Messenger ﷺ. In the town, there was a *sāḥir* who was well-known among the people. Whenever a young man wanted to marry, he would go to him and say: "I am getting married on such and such day. What is your request?" The *sāḥir* would ask for a sum of money, and the young person would unhesitatingly give the money. Otherwise, the *sāḥir* would punish him by working out *siḥr ar-rabṭ* against him, which would disable him to have sexual intercourse with his new wife. In that case, the young man would have no choice but to go back to the *sāḥir* and request him to cancel the *siḥr*, but the price would double by this time.

This righteous young man used to fight this *sāḥir* publicly and disclose his evil at the mosques' pulpits, and at private and public meetings. He would disclose his name and warn people not to go to him. The young man was single, and people waited until his

wedding day to see the *sāḥir*'s response and whether the righteous young man would be able protect himself from the *sāḥir*.

The young man eventually got married, but prior to his first intercourse, he came and told me the story. He said, "The *sāḥir* threatened to harm me and people are waiting to see who will be the winner. What do you think? Can you give me some protective measures against sihr, bearing in mind that he would do his best to work out the most effective *sihr* that he possibly could because, I have humiliated him so much before people." I said, "Yes, I can – by Allah's Leave – but on one condition."

He said, "What is it?"

I said, "Tell the *sāḥir*: 'I am getting married on such and such day. I challenge you. Do whatever you can, but if you cannot succeed, bring whosoever you can among the *saḥāra*, and make this challenge public.'"

The young man said hesitantly, "Are you sure of what you say?"

I said, "Yes I am, for victory is to the believers and humiliation is for the criminals."

In fact, the young man sent the message to the *sāḥir*, challenging him to do what he could and informed him of his wedding day. People looked forward to this difficult day.

I gave the young man some protective means which I shall list later.

The young man eventually got married and had his first intercourse, without being affected by the *sihr* worked out by the man or by the cunning of any deceiver. People were shocked and stunned by this event which was a victory for *al-ʿaqida*, an evidence of the steadfastness of its people (those with true *ʿaqida*) and of Allah's protection to them before people of falsehood. This incident raised the young man to great heights among his family and townsfolk, and damaged the *sāḥir*'s reputation.

Allah is Great, Praise is due to Him, and victory is not attained except through Him.

Below are fifteen protective measures:

The First Measure

Eat seven pressed dates in the morning before eating any food if you can. Dates should preferably be from Al-Madina. If this is not possible, then eat any pressed dates. The Prophet ﷺ said, "Whoever eats seven pressed dates every morning before eating any food, will not be affected by poison or *sihr*."¹

The Second Measure: (*Al-Wudhū*)

Sihr does not affect a person in a state of wudhū, for he is protected by an angel sent by the Merciful (Allah ﷻ). Ibn 'Abbās ؓ reported: "The Prophet ﷺ said, 'Wash these bodies, and Allah ﷻ will wash you. There is not a servant who sleeps in a state of *wudhū*, but that an angel accompanies him in his clothes; and there is not a moment that he moves in bed, but that the angel says: 'O Allah! Forgive Your Servant, for he has slept in a clean state.'"²

1 *Al-Bukhārī*: 10/249, the Book of Medicine, Chapter: Treatment of sorcery with *ʿajwah*.

2 Transmitted by Al-Ṭabarānī in *Al-Awṣaṭ*. According to Al-Munḍirī, the chain of transmission is very good (*Al-Targhīb*: 2/13).

The Third Measure (Observing congregational ṣalāt)

Observing ṣalāt in congregation secures a Muslim person from Satan, and neglecting it makes Satan dominate him. And if Satan dominates a person, he harms him with sihr and other things which he can easily do. Abū Ad-dardā' reported: "I heard the Prophet ﷺ say, 'There are not three people in a town or in the countryside who do not observe congregational ṣalāt, but that Satan dominates them. Remain with the community, for the wolf seizes the solitary sheep moving away from the flock.'"¹

The Fourth Measure: *Qiyāmu Al-layl* (Observing optional ṣalāt during the night)

Whosoever wishes to protect himself against sihr should observe ṣalāt during the night. Neglecting it allows Satan to dominate a man. If he does, then you will make yourself a hotbed for the effect of sihr on you. Ibn Mas'ūd reported: "When the Prophet ﷺ was asked about his opinion of a man who slept until ṣalātul Faḥr, without waking up for *qiyāmu-l-layl*, he said that Satan urinated in the man's ear."²

Sa'īd Ibn Manṣūr reported: "Ibn 'Umar reported: 'Not a man wakes up in the morning without having observed ṣalātul-witr, but that a rope measuring approximately seventy cubits will be put over his head in the morning.'"³

¹ *Al-Bukhārī*: (Fatḥ Al-Bārī: 3/34) and *Muslim*: (An-Nawawī: 6/63)

² Abū Dāwūd: 1/150 (a sound chain of transmission)

³ According to *Al-Hāfiẓ*, a very good chain of transmission (*Fatḥ*: 3/25)

The Fifth Measure: *Isti'da* (seeking refuge with Allah ﷻ upon entering the toilet)

A Muslim should seek refuge with Allah ﷻ upon entering the toilet, because Satan takes advantage of the Muslim's presence in the toilet in order to harm him in this filthy place which is the home of Satanic *Jinn*. One day, a *Jinn* informed me that he entered and possessed a person because he did not seek refuge in Allah upon entering the toilet. However, Allah supported me in driving him out of that person.

Furthermore, one *Jinn* told me that Allah ﷻ has given us a strong weapon to conquer them, but we do not use it. I asked him what was it, and he said, 'the invocations laid down by the Prophet ﷺ.'

It is confirmed that the Prophet ﷺ used to say the following invocation upon entering the toilet: "*Allahumma inni a'ūdhu bika min al-khubṭi wal-khubā'iti* (O Allah! I seek refuge in you from the male female Satans)."¹

The Sixth Measure: (seeking refuge with Allah ﷻ upon starting ṣalāt)

Jubayr Ibn Mut'im reported: "I saw the Prophet ﷺ say,

(*Allāhu akbaru kabīrā, walḥamdu lillāhi kathīrā, wa subḥānallāhi bukratan wa aṣīlā*)

three times

(*a'ūdzu billāhi mina shayṭāni rajīmī min nafkhihi wa nafthihi wa*

¹ *Al-Bukhārī*: (Fatḥ Al-Bārī: 1/292) and *Muslim*: (An-Nawawī: 4/70)

hamzihi)

- *Nafkhihi*: arrogance - *Nafthihi*: poetry - *Hamzihi*: epilepsy and lunacy

(Allah ﷻ is the Greatest, much Praise be to Allah ﷻ, and Glory be to Allah ﷻ in the morning and in the evening. I seek refuge with Allah ﷻ from the Satan's arrogance, poetry, epilepsy and lunacy.)¹

The Seventh Measure: (protecting one's new wife against *sihr* at the time of marriage)

Soon after concluding the marriage contract, put your right hand upon her forehead and say:

(*Allahumma innī as'aluka khayrahā wa khayra mā jabalthā 'alayhi, wa a'ūzu bika min sharrihā wa sharri mā jabalthā 'alayhi*.)

(O Allah! I ask you for any good that may come from her and any good that You have created in her natural disposition, and seek refuge with you from any evil that may come from her, and any evil that You have created in her natural disposition.)²

The Eighth Measure (Initiating Marital Life With *ṣalāt*)

'Abdullah Ibn Mas'ūd ؓ said: "On your wedding night; that is on the night when the marriage is to be consummated for the first time; and before intercourse, do two *rak'as* and ask your wife to follow suit behind you, and say the following invocation:

(*Allahumma bārik li fī ahli, wa bārik lahum fīyya, allahumma jima' baynanā mā jama'la bikhayr, wa farriq baynanā izā farraqta bikhayr.*)

(O Allah! Make my wife blessed for me and make me blessed for her. O Allah! If You unite us, unite us on what is good, and if you separate us, separate us on what is good.)¹

The Ninth Measure: (protection from the Satan during intercourse)

Ibn 'Abbās ؓ reported: "The Prophet ﷺ said, 'If you say the following Invocation during sexual intercourse, and a baby is conceived, Satan would never harm that baby.'"

(*Allahumma jannibnā ash-shayṭān wa jannibi ash-shayṭān mā razaqtanā*.)

(O Allah! Keep us away from Satan, and keep Satan away from any blessing you bestow on us.)²

1 Abū Dāwūd (1/203); classed by *Al-Albānī* as authentic.

2 Abū Dāwūd; according to *Al-Albānī*, a sound chain of transmission (151)

1 Transmitted by *At-Ṭabarānī*, and classed by *Al-Albānī* as authentic

2 *Al-Bukhārī (Faḥḥ Al-Bārī: 1/291)* and *Muḍim*

One *Jinn* told me, after his conversion to Islām and repentance, that he used to take part in a man's sexual intercourse with his wife, because that man did not say the above invocation. Glory be to Allah! We have so many valuable treasures but we do not appreciate their value

The Tenth Measure

Make *wudhū'* before going to bed, recite *Āyatul kursiy* and invoke Allah in bed until you fall asleep. It is confirmed that Satan told Abū Hurayra ؓ: "Whosoever recites *Āyatul kursiy* before going to bed, he will be guarded by Allah ﷻ and no Satan will approach him throughout the night." The Prophet ﷺ confirmed the Satan's statement and told Abū Hurayra ؓ, "Satan told you the truth, but he is a liar" ¹

The Eleventh Measure

Say:

(Allāhha illāllāh waḥdahū lā sharika lahū laḥulmuk wa laḥulḥamd wa huwwa 'alā kulli shay'in qadīm) 100 times after *ṣalātul Fajr*.

The Prophet ﷺ said that whosoever says it will have a reward equal to the manumission of 10 slaves, will have ten good deeds added to and ten bad deeds erased from his register, and will be protected by this supplication the Satan throughout the day until the evening. No one is better than he who says this supplication except a man who

says more."

The Twelfth Measure

Upon entering the mosque, say:

(A'ūdhu billāhi al-'azīmi, wa biwajhihi al-karīmi, wa sulṭānihi al-qadīmi minā ashayṭāni ar-raḥīmī)

(I seek refuge in Allah, the All-Magnificent, His Face the All-Glorious, and His Sovereignty the All-Antiquated, from Satan the outcast)

It is confirmed that the Prophet said, "Whenever a Muslim says the above invocation, Satan says, 'He is defended against me for the rest of the day.'" ¹

The Thirteenth Measure

Say the following invocation, three times in the morning and three times in the evening:

(Bismillāhi al-lazī lā yadhurru ma'asmihi shay'un mardhī walā fi as-samā'i wa huwwa as-samī'u al-'alīm)

(In the Name of Allah, with Whose Name nothing harms, on earth and in Heavens, and He is the All-Hearer, the All-Aware) ²

¹ Abū Dāwūd: 1/127

² At-Tirmidhī: 5/133

¹ *Al-Bukhārī (Fatḥ Al-Bārī: 6/338)* and *Muslim (An-Nawawī: 17/17)*

The Fourteenth Measure

Upon leaving the house say,

(*Bismillahi tawakkaltu 'alā Allāhi lā ḥawla walā quwwata illā billāhi*)

When you say it, you will be told (without your awareness): "You have been spared, protected and guided" The Satan will keep away from you and will tell another: "What can you do to a man who has been guided, protected and spared?"¹

The Fifteenth Measure

Say,

(*A'ūzu bikalimāti Allāhi at-tāmmāt min sharri mā khalaq*),

in the morning and in the evening.²

These are all interesting protective measures against *sihr* in general and *ar-rabṭ*, in particular if applied sincerely and truthfully.

An Example of the Cancellation of *Ar-Rabṭ*

There are numerous cases and examples for the cancellation of *ar-rabṭ*. Nevertheless, I will only cite one example, lest they should take too long. One day, a young man came with his brother who had got married a week before and had not been able to have intercourse with his new wife. He took him to sorcerers and clairvoyants, but it was to no avail. When I learnt that he had been to see them, I asked him to seek sincere and truthful repentance from Allah ﷻ and to declare his disbelief in those sorcerers and clairvoyants, so that his faith would be valid and would assist in the process of treatment. He explained that when he went to them, he was more convinced of their untruthfulness, trickery and weakness. I recited the *ruqya* for him and asked them to provide seven leaves of green lotus, which they were unable to provide. So I got seven leaves from caphor tree. They grinded them with two stones, and I put them in some water and recited *āyatul kursī*, *al-Falaq* (113) and *An-nās* (114). I advised the patient to drink and wash from the water, which he did and his *rabṭ* was cancelled at once.

A Sihr of Rabṭ which turned into Lunacy

There was a wise young man who got married, but on his wedding night, he found out that he was affected by the *sihr* of *ar-rabṭ*, which was later translated into lunacy. Cases of the conversion of *sihr* into unexpected effects are numerous nowadays. This is due to the sorcerer's ignorance of the *sihr* arts. A woman, for example, went to a *sāḥir* and requested him to work out a *sihr* which would make her husband hate all women except her. In fact, the *sāḥir* worked out a *sihr* for her, and she put it in her husband's meal. But, subsequently

1 Abū Dāwūd: 4/325 and At-Tirmidhī: 5/154.

2 Muslim: (*An-Nawawī*: 17/32)

the *siḥr* made him hate all women, including her. He even divorced her. She went back to the *sāḥir* in the hope of cancelling the *siḥr*, only to find that he had died.

In any case, the young man walked about in the town, turning his face to the ground, and screamed like a lunatic. I recited a *ruqya* over some water and grinded lotus leaves, and then advised him to drink and wash from it. He did this, and subsequently recovered.

Chapter Eight: Treatment Of *Al-'Ayn* (Evil Eye)

1. Evidence from the Qur'ān on the effect of *al-'ayn*
2. Evidence from the ḥadīth on the effect of *al-'ayn*
3. Views of Scholars on the reality of *al-'ayn*
4. Difference between *Al-'ayn* and Jealousy
5. The *Jinn* assist man.
6. Treatment of *al-'ayn*
7. Practical Case for the Treatment of *al-'ayn*
 - a) A baby who refuses his mother's breast
 - b) A baby who became speechless.
 - c) An amazing story.

Evidence from The Qur'ān on the Effect of Al-'Ayn

Allah says: (He also said, 'O my sons, enter not by one door; enter by separate doors. Yet I cannot avail you anything against Allah; judgement belongs not to any but Allah. On Him have I relied, and on Him should reliant persons rely. And when they entered after the manner their father commanded them, it availed them nothing against Allah; but it was a need in Jacob's soul that he so satisfied. Verily, he was possessed of a knowledge for that We had taught him; but most men know not.)(12:67-68)

According to Al-Hāfidh Ibn Kathīr, in this verse Allah ﷻ informs the reader that when Allah's Messenger Jacob ﷺ sent Benjamin with his brothers to Egypt, he advised them not to enter from one door, but to enter from different doors. This is because Jacob's ﷺ sons, as the exegetes Ibn 'Abbās ﷺ, Muḥammad Ibn Ka'b ﷺ, Mujaḥid ﷺ, Adh-dhahāk ﷺ, Qatāda ﷺ and As-suday ﷺ have held were so handsome that he feared for them from being afflicted with the evil eye. The evil eye is a reality and could bring a knight down from his horse

Jacob's ﷺ statement, (Yet I cannot avail you anything against Allah) means that such precaution will not stand against Allah's *Qadhā'* (preordainment) and *Qadar* (destiny), for if Allah ﷻ has decided something, nothing can overturn it.

According to Ibn Kathīr, (And when they entered after the manner their father commanded them, it availed them nothing against Allah; but it was a need in Jacob's soul that he so satisfied) is a means of

warding off the evil eye.¹

Allah ﷻ says:

(The unbelievers well-nigh strike thee down with their glances, when they hear the Reminder, and they say, 'Surely he is a man possessed.')

(68:51)

According to Ibn 'Abbās ﷺ, Mujaḥid ﷺ and other exegetes, this is a reference to the evil eye of unbelievers which is indicative of their jealousy of Allah's Messenger ﷺ because they hated him. And were it not for Allah's protection, their evil eyes would have affected him. This is further evidence that the evil eye and its effects are a reality.²

Evidence From The Hadīth on The Effect of Al-'Ayn

- Abū Hurayra ﷺ quoted the Prophet ﷺ as saying: "The evil eye is a reality."³
- 'Ā'isha reported: The Prophet ﷺ said, "Seek refuge with Allah ﷻ from the evil eye, for the evil eye is a reality."⁴
- Ibn 'Abbās ﷺ reported: The Prophet ﷺ said, "The evil eye is a reality, and if there is anything that could ever race with *al-Qadar* (destiny), it would have been the evil eye; and if you have been

1 *Tafsīr Ibn Kathīr*: 2/485

2 *Tafsīr Ibn Kathīr*: 4/410

3 *Al-Bukhārī*: 10/213 and *Muslim*, the Book of Medicine, Chapter: *As-Salām (An-Nawāwī)*: 14/170

4 *Ibn Majā* (3508)

requested to wash your body, then do it.”¹

In the last hadith, if it is confirmed that a person has affected another person with his evil eye, and has been requested to wash his body and give the wasted water to the affected to wash with, then he should do so.

- Asmā' bintu 'Umayy asked the Prophet ﷺ: "O Allah's Messenger! Banī Ja'far are affected by the evil eye. Shall I seek *ruqya* for them?" He replied, "Yes, for if there is anything that could ever race with destiny, it would have been the evil eye."²
- Abū Dharr ؓ quoted the Prophet ﷺ as saying: "The evil eye will, by Allah's Leave, affect man to the extent of ascending to a high place and falling down."³
- Ibn 'Abbās ؓ quoted the Prophet ﷺ as saying: "The evil eye is a reality that can bring one down from a high place,"⁴ that is, from the top of a mountain
- Jābir ؓ quoted the Prophet ﷺ as saying: "The evil eye drives man to the grave and forces the camel into the cooking pot."⁵ This means that the evil eye can affect man so badly that he dies and gets buried; and affect a camel so badly that it approaches death, gets slaughtered and cooked in the pot
- Jābir ؓ quoted the Prophet ﷺ as saying: "Most of the deaths of my people, after Allah's *Qadhā'* (preordainment) and *Qadar*

(destiny), are caused by the evil eye."¹

- 'Ā'isha reported: "The Prophet ﷺ used to tell me to seek *ruqya* against the evil eye."²
- Anas Ibn Mālik ؓ was quoted as saying: "the Prophet ﷺ authorised the treatment of an evil eye, *al-huma* (poisonous snake-bite or scorpion sting), and *an-namlia* (ulcers which appear on the side) with *ruqya*."³
- Ummu Salama reported: "the Prophet ﷺ observed a girl in my house, whose face had a black spot and said, 'She is under the effect of an evil eye; so treat her with *ruqya*.'"⁴
- Jābir ؓ reported: "The Prophet ﷺ allowed the family of Hazm to treat a venomous snake-bite with *ruqya*, and told Asmā' bintu 'Umayy, 'What is this that I see the children of my brother so lean? Are they not fed properly?' She said, 'No, but they are affected by the evil eye.' He said, 'use *ruqya* for them.' She recited a *ruqya* which he approved and told her to use it for them."⁵

Views of Scholars on the Reality of Al-'Ayn

According to Ibn Kathīr, the strike and effect of the evil eye is a reality that occurs under the Command of Allah ﷻ⁶

According to Ibn Hajar, the evil eye is a glance combined with

1 Transmitted by Al-Bukhārī in *Ar-Rūkh*, and classed by Al-Albānī as authentic in *Ṣaḥīḥ Al-Jāmi'* (1206)

2 *Al-Bukhārī*: 10/170 and *Muslim*: 2195

3 *Muslim*: 2196, the Book of *As-Salām*

4 *Al-Bukhārī*: 10/171 and *Muslim*: 97

5 *Muslim*: 2198, the Book of *As-Salām*

6 *Tafsīr Ibn Kathīr*: 4/410

1 *Muslim*, the Book of *As-Salām*, Chapter: Medicine and *Ruqā'* (An-Nawawī 14/171)

2 Imām Ahmad (6/438), At-Tirmidhī (2059), Ibn Māja (3510), and classed as authentic by Al-Albānī in *Ṣaḥīḥ Al-Jāmi'* (1681)

3 Transmitted by Imām Ahmad and Abū Ya'la, and classed by Al-Albānī as authentic in *Ṣaḥīḥ Al-Jāmi'* (1681)

4 Transmitted by Imām Ahmad, At-Ṭabarānī and Al-Hākim; and classed by Al-Albānī as authentic in *As-Silsila As-Ṣaḥīḥa* (1250)

5 Transmitted by Abū Nu'aym in *Al-Hilya*, and classed by Al-Albānī as authentic in *Ṣaḥīḥ Al-Jāmi'* (4144)

jealousy, that comes from a despicable person to affect another.¹

According to Ibn Al-Athir, a person is said to have been affected by the evil eye if an enemy or a jealous person has looked at him, and that look has affected him; so that he becomes ill, as a result.²

According to Ibn Al-Qayyim, people with less knowledge denied the existence of the evil eye and claimed that what has been said about it was only imaginary. These people are the most ignorant, lacking knowledge of spirits and souls, their characters, actions and effects. However, wise people of different religions do not reject the existence of the evil eye, despite their disagreement on its causes and effects.

There is no doubt that Allah ﷻ has created the human body and soul with different forces and dispositions, and endowed several of these bodies and souls with influential characteristics. No wise man could deny the influence of the soul on the body. It is something tangible. For instance, observe how one blushes out of respect and shyness, yet becomes so yellow out of fear. In fact, there have been many cases where a person has fallen ill and become weak as a result of a glance. All of these take place under the effect of people's souls. The strong link between the soul and eye has led to the assumption that it is the eye which affects a person, who has been stared at, but in reality it is the hidden observing soul. Generally, souls differ with respect to natural disposition, power, and other special features. The soul of a jealous person, for instance, is obviously harmful to the targeted person. This is why Allah ﷻ ordered his Messenger ﷺ to seek refuge with Him from the evil of a jealous person. The influence of a jealous person and the harm caused to another person is a fact which only someone with no knowledge of the human condition would deny; and it constitutes the basis of the evil eye. This is to say that an evil, jealous soul takes on an evil character, and when confronting a targeted person, it affects him with that

specific character. A snake has a similar disposition. For example, venom exists in the snake with power. When confronting its enemy, the snake becomes angry and takes on an evil, harmful disposition, which, if intensified, may cause miscarriages or blindness; as the Prophet ﷺ said concerning Albatross (a snake with short or mutilated tail) and *Dhū-tufayātayn* (a snake with two white lines on its back): "They cause blindness and miscarriage."¹

The influence of the evil eye may be caused by communication, encounter, sight, or through the influence of a soul on a targeted person. Sometimes, it is caused through invocations, *ruqyah* and the recitation of verses of seeking refuge with Allah ﷻ from evil (113 and 114), and sometimes through illusion and imagination. The influence of the soul of a person with an evil eye is not confined to sighting a target only. For even a blind person could still influence with his soul if given a description of a target. Most people with an evil eye affect a target by having a description, without seeing the person or object.

The influence of an evil eye comes from a person's admiration, followed with an evil disposition of the soul, which derives its strength from glancing at the target. A man may even, against his will, affect himself with the evil eye.²

1 *Faṭḥ Al-Bārī*: 10/200

2 *An-Nihāya*: 3/332

1 *Al-Bukhārī*: 6/248 and *Muslim*: 2233

2 *Zād Al-Ma'ād*: 4/165

The Difference between the Evil Eye and Jealousy

- Jealousy is more general than the evil eye. A person with an evil eye is a specifically jealous person. Therefore, every person with an evil eye is a jealous person, but not every jealous person is a person with an evil eye. Hence, the seeking of refuge with Allah ﷻ mentioned in the Qur'ān (Chapter 113) refers to the jealous. Therefore, if a Muslim seeks refuge with Allah ﷻ from the evil of the jealous, the request includes people with evil eyes. This is indicative of the comprehensiveness, inimitability and rhetoric of the Qur'ān¹
- Jealousy is caused by resentment, hatred and the desire to see a person stripped of his blessing. The evil eye, on the other hand, is caused by admiration and approval
- Jealousy and evil eye share the concept of influence: both of them can affect a target. However, they differ in their source: whilst jealousy stems from the heart's burning desire to see the targeted person have a lot of blessings, then see him deprived; the evil eye, on the other hand, emanates from the gaze of the eye. Therefore, a person with an evil eye may affect a target from which he is not jealous; inanimate things, animals, crops or money. He may even affect himself with his own evil eye. This is a stare of admiration, followed by a certain disposition that affects the targeted person.
- A person may be jealous of something predictable, whilst a person with an evil eye may only affect what is actually present.
- Man does not get jealous of his own self or his wealth, but he may affect these with his evil eye.
- Jealousy only comes from an evil, resentful soul; but evil eye

may come from a righteous person who admires something without having the desire to see it taken away. 'Amir Ibn Rabi'a affected Sahl Ibn Hunayf with the evil eye, despite the fact that he ('Amir) was among those who not only embraced Islam at an early period, but participated in the *Battle of Badr*:

Among the scholars who dealt with the difference between jealousy and evil eye, are: Ibn Al-Jawzi, Ibn Al-Qayyim, Ibn Hajar and An-Nawawi.

It is recommended that if a Muslim sees something he likes, he should invoke Allah ﷻ to bless it, whether it belongs to him or to someone else; according to the Prophet's ﷺ advice to Sahl Ibn Hunayf: "Why don't you invoke Allah ﷻ to bless it"; that is, to ask Allah to bless whatever he had, for the invocation of Allah ﷻ thwarts the influence of the evil eye.

A Jinn May Affect Man with its Evil Eye

Abū Sa'īd Al-Khudrī ؓ reported: "The Prophet ﷺ used to seek refuge with Allah ﷻ from the *Jinn*, then man's evil eye. But when the Chapters 113 and 114 of the Qur'ān were revealed, he adopted them, and discarded any other inappropriate invocations."¹

Ummu Salama reported: "the Prophet ﷺ observed a girl in my house, whose face had a black spot and said, 'she is under the effect of an evil eye; so treat her with *ruqya*'"

¹ See *Badā'i' u Al-Fawā'id*: 2/232 and *Zād Al-Ma'ād*: 4/167.

¹ At-Tirmidhi: 2059, the Book of Medicine, and Ibn Māja: 3511

According to the above traditions, the evil eye also comes from the *Jinn*. Therefore, a Muslim should invoke Allah ﷻ upon undressing, looking in the mirror, or starting any task in order to ward off the harm of the *Jinn*'s evil eye, etc. . .

Treatment of the Evil Eye

There are several methods for the treatment of the evil eye among which are:

The First Method: Washing

If the person with an evil eye is known, he should be asked to wash his body and retain any wasted water that he has used. The water should be poured over the affected person from the back, and he will – with Allah's Leave – recover.

Abū Urmāma ibn Sahl ibn Hunayf reported: "As my father Sahl ibn Hunayf took off his *jubbah* to wash himself at *Al-Khamrā'*, 'Āmir ibn Rabī'a was looking at him. As Sahl was very white and had a nice skin complexion, 'Āmir said to him, 'I have never seen the skin of a white girl covered in her garment.' Sahl became ill at once and his illness became worse. The Prophet ﷺ was informed of his illness and was told that Sahl could not even raise his head. The Prophet ﷺ asked if they knew whose evil eye it was, and they said that it was 'Āmir ibn Rabī'a. The

Prophet ﷺ summoned 'Āmir and was furious: 'For what reason do you kill your brother? Don't you invoke Allah ﷻ to bless what he has. Wash yourself for him, then.' 'Āmir washed his face, hands, arms, knees, legs and parts under the *izār* (sheet)* in a vessel and retained the wasted water. The water was poured on Sahl's back, and he recovered instantly."¹

There is a controversy concerning which parts of the body are referred to under the sheet. Some were of the opinion that it referred to whatever part the sheet is meant to cover; some said it referred to the private parts; and others held that it refers to the hip, which is the place around which the sheet is tied. However, according to Al-Qādhī Ibn Al-'Arabī, the strongest view indicates that the tradition refers to whatever parts of the body are covered by the sheet.²

Method of Washing

Ibn Shihāb Az-Zuhrī said: "The method of washing as described by our scholars is as follows: the person with the evil eye should be given a vessel of water and told to wash his body with the same water in the following order, without placing the vessel on the floor:

To rinse one's mouth, then spit the wasted water back into the vessel.

To wash one's face with the water in the vessel.

To wash one's right arm with one's left hand and one's left arm with one's right hand.

To wash one's right elbow with one's left hand and one's left elbow with one's right hand.

To wash one's right foot with one's right hand and one's left foot with

1 Transmitted by Ahmad, An-Nasā'ī and Ibn Mājjā; and classed by Al-Albānī as authentic in *Ṣaḥīḥ Al-Jāmi'*: (3908).

2 *Irīdhatu Al-Ṣaḥīḥ* (8/217)

1 A stream in Al-Madīna.

one's right hand.

To wash one's right knee with one's left hand and one's left knee with one's right hand.

To wash the parts under the sheet.

Afterwards, the wasted water in vessel should be poured on the affected person's back, in one go.¹

The Legitimacy of Washing

- The Prophet ﷺ said: "The evil eye is a reality, and if there is anything that would ever race with *al-Qadar* (destiny), it would have been the evil eye; and if you have been requested to wash your body, then do it."²
- 'Ā'isha reported: "The Prophet ﷺ used to order the person with the evil eye to do *wudhū* and give the wasted water to the affected person to wash with."³

It is from these two traditions that the legitimacy of *wudhū* or washing is derived.

The Second Method

Put your hand on the patient's forehead and say:

(Bismillahi arqika wallahu yushfikā min kulli dā'in yu'zika wa mi kulli nafsin aw 'ayni ḥasidin Allahu yushfikā, bismillahi arqika)

(In the name of Allah, I do *ruqya* for you, and Allah will cure you from any illness that may harm you, and from the soul or the evil eye of the jealous, Allah will cure you, in the name of Allah I will do *ruqya* for you.)¹

The Third Method

Put your hand on the patient's forehead and say:

(Bismillahi yubrika min kulli dā'in yushfikā wa min sharr ḥasidin 'izā ḥasada wa min shmi kull zī 'yn)

(In the name of Allah, He will heal you, from any illness He will cure you, from the evil of the jealous when he gets jealous, and from the evil of a person with an evil eye.)²

¹ See *Al-Bayhaqī's Sunan*: 9/252.

² *Muslim*: 5/32.

³ *Abū Dāwūd*: 3880 (authentic chain of transmission).

¹ *Muslim*: 2186.

² *Ibid.*

The Fourth Method

Put your hand on the patient's forehead and say:

(*Allahumma rabba annāsi, azhibi al-ba'sa washfi anta shāfi, lā shifā'a illā shifā'uka, shifā'an lā yughādiru saqaman*.)

(O Allah, the Lord of people, drive away the pain, and heal me, for You are the Healer, there is no cure except Your Cure; a cure that does not leave any illness, but that it cures it)¹

The Fifth Method

Put your hand on the patient's forehead and recite the chapters:

Al-Ikhlaṣ, Al-Falaq and An-Nās (112/113/114)²

¹ *Al-Bukhārī*: the Book of Medicine, and *Muslim*: the Book of *As-Salām*
² *Al-Bukhārī*: The Book of *Fadhā'ilul-Qur'ān*, Chapter: *Al-Mu'awwiḍāt*.

Practical Examples of the Treatment of the Evil Eye

Case One: A baby who refuses its mother's breastfeeding

While I was on a visit to some of my relatives, I was informed that a baby refused to breastfeed by its mother, for few days, after he had been breastfeeding normally. I told them: "Bring the baby." When they brought the baby, I recited the *ruqya* for it, using chapters 112, 113 and 114 of the *Qur'ān* and some invocations, then told them, 'Take it to its mother.' After a moment, they returned and informed me that the baby was breastfeeding normally, thanks to Allah.

Case Two: A child who becomes dumb

There was a bright eloquent teenager, who was prominent among his peers at the intermediate level of school. He was their spokesman at meetings or gatherings, and would chat with people at parties. One day, one of his townsmen died, and he went to the funeral with his family. There, he praised Allah and delivered a well-expressed sermon. In the evening of the same day, he suddenly went dumb. His father was stunned, and took him to the hospital, where he underwent the necessary examinations with x-rays. But, it was to no avail. His father brought him to me. He was in such a terrible state that, had I not controlled myself I almost cried, because I knew him as an active Muslim at school. I asked his father what was wrong with him. He told me the story, and the child remained

silent. I knew then that he was affected by an evil eye. I recited the *ruqya* on him, using chapters 113 and 114 of the Qur'an, and recited the invocations of *ruqya* against the evil eye on some water. I advised the father to give the water to his son to drink and wash with for a period of seven days. After seven days, the boy recovered and became as eloquent as he was before. I taught him some invocations to say in the morning and evening, as protective measures against the evil eye.

* * * * *

END OF TRANSLATION

O Allah! Make this work as a witness for me
rather than against me, on the Day I meet You.

Case Three: An amazing story

This incident took place in my house. One day, a man and old lady visited me. The man sat with me and told me his mother's story, and his mother sat with my wife. I called the old lady and recited a *ruqya* on her. When they left, I looked around in the house and noticed a lot of white maggots. I was surprised. My wife cleaned the house with a sweeper, but shortly afterwards they came back and spread in all the rooms. I said to my wife, "Let us think about it." She asked what the old woman had told me. I replied, "She looked at every part of the house for a long while, without saying anything." I immediately understood it was an evil eye that hit our house, despite the fact that it was very modest. But perhaps, the old lady was living in the countryside and she had never seen urban life. Nevertheless, I recited the *ruqya* of the evil eye on some water and sprinkled it in all the parts of the house. A moment later, the white maggots completely disappeared, and the house returned to its original state. And All Praise is Due to Allah